The Missionary Herald

VOLUME CVII AUGUST 1911 NUMBER 8

IF stress is laid upon finances in this issue, it is not from choice. We should be glad always to subordinate them to the news from the fields, which is as important and deserves to be as prominent this month as ever. But the money question has to be considered; it is immediate, insistent, and affects everything else. It will be a calamity beyond words if the Board falls back into debt this year — this year of transition, when a new missionary century is opening, and when the churches are in the process of adopting a new benevolent system, the Apportionment Plan. Wherefore, we are compelled to set danger signals, as many and as conspicuous as can be devised, that every friend of the American Board's work may be sure to see just what the situation is. If that situation is seen we are sure it will be met.

This Month's Emphasis

IT is not too early to sound the rallying cry for the next Annual Meeting of the American Board, to be held at Milwaukee, October 10–13, as announced on the back cover of this magazine. Not many people can attend (save from the city itself) without arranging to do so long beforehand. The journey takes too much time, money, strength, and interruption of work to be decided upon suddenly at the last moment. Both pastors and laymen, though perhaps for somewhat different reasons, must study how to provide for the trip if they are really to make it. It's worth while; it pays to scrimp, or put over, or omit, in order to enjoy the fellowships and renew the inspirations of this annual assembly under the world banner of Christ. This year, as always, the meeting will have some peculiar attractions and privileges. Begin now to lay plans to be present.

Milwaukee in October

THIS number of the *Herald* will come into the hands of many pastors just as they are leaving for their vacations. We hope they will take it with them. It will not be intrusive or insist upon being noticed; it will be light to carry and easy to read. And when the day comes that next year's lines of work are being brooded over it may be a reminder that something new and good shall be planned for the foreign missionary culture of a church during 1911–12. Here's wishing a good vacation to every pastor, especially if he carries the *Missionary Herald* in his traveling bag!

To the Pastor Who Plans Ahead

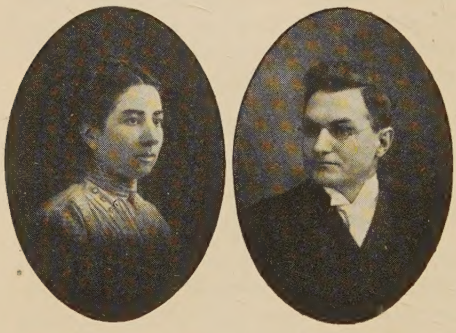
IT is a grateful sign of the increasing regard of the churches for their missionary enterprise, of the recognized need of missionary education, and, incidentally, of the closer co-operation between denominational societies, that the Pilgrim Sunday School Quarterlies to be issued by October 1 are to contain an order of exercise for the schools, keyed to the thought of foreign missions and supplemented by many suggestions as to foreign missionary features to be introduced into the studies of the quarter then beginning. This action of the Congregational Sunday School and Publishing Society, through the insight and enterprise of Drs. Winchester and Weston, is highly appreciated. We expect that many pastors, superintendents, and schools will testify that a new fea-

A Foreign Missionary Quarter

ture of value has been added to the system of lesson helps which these gentlemen edit with conspicuous success.

To West Africa

AMONG those chronicled this month as departing for mission fields are Rev. R. G. Moffatt, M.D., and wife, who sail from Montreal, July 28, for the West Central African Mission. Dr. and Mrs. Moffatt are not altogether



new in this work, for in 1899 Mr. Moffatt, and a year later Mrs. Moffatt, went to West Africa under the Canadian Congregational Missionary Society (Dr. Moffatt was born in Huron County, Ontario) to aid in the work at Chisamba. This they did for two or three years, rendering aid also at Kamundongo and Bailundu stations. The African fever laid such hold upon Mr. Moffatt that he and his wife were compelled to return to the United States, it being deemed unwise for him to attempt to live in Angola. But his intense desire to give his life to work for Africa led him to undertake the study of medicine, and he entered the Western Reserve Medical College at Cleveland, where he has taken a four years' course, together with residence in the hospital. In the meantime he has served as pastor in neighboring churches. He has recovered his full health, so that under the best medical advice he is returning to Africa, he and his wife having received appointment as missionaries of the American Board. All medical missionaries going to tropical countries are now expected to take a course of study in a school for tropical diseases; Dr. Moffatt will take such a course in England and therefore will not reach Africa until late next autumn. Having the Umbundu language, he will be able to enter at once upon a work which has been for several years calling most earnestly for another medical missionary.

Fifty Years in Bulgaria

AT its commencement of 1910, the American Collegiate and Theological Institute of Samokov, Bulgaria, celebrated the first half century of its history. Rev. L. F. Ostrander, the principal, now on furlough in this country, has just published an attractive, illustrated pamphlet, containing certain papers prepared for the celebration, written mostly by Bulgarians who have been identified with the institution. These articles deal with the political and educational history of the Bulgarian nation during these fifty years, recounting dramatic events and presenting much interesting and valuable information concerning the progress of affairs in this turbulent field amid the Balkans. A capital missionary address, or indeed a good missionary meeting, could be made up from the different parts of this publication. Copies can be secured by sending a dime and address to John G. Hosmer, 14 Beacon Street, Boston.

A Clearing House—not a Consolidation

THE action of the Continuation Committee of the Edinburgh Conference in asking its chairman, Dr. John R. Mott, to devote a considerable portion of his time to visiting the fields abroad in its interests and to promoting its lines of inquiry at the home base, is a significant event, as it indicates a growing purpose for more efficient co-operation in the immense task of foreign missions. Important as it is, however, this step forward may be overstated or misinterpreted. The exuberant imagination of some newspaper writer has evidently seen in the event the creation of a sort of International Missionary Holding Company; a paragraph, which seems to be

started on a journalistic round, speaks of Dr. Mott as thus becoming "practically the head of the foreign missionary work of the whole Protestant world," who is to give his time in future "to general direction of a work costing $30,000,000 a year." This will be news indeed to the world at large, and incidentally to the Continuation Committee and to Dr. Mott; it will cause the intelligent to smile; it may lead the credulous to wonder and the critical to protest. It will not affect the broad yet modest and unauthoritative plans by which the committee and its active agent, Dr. Mott, will seek to aid the mission boards of all countries in the promotion of their world-wide task. We look to see a large benefit to the foreign missionary undertaking from this effort to combine in the study of its problems and the way out.

The Witness of a Life

THE early and lamented death of John B. Sleman, Jr., of Washington, D. C., a Corporate Member of the American Board, calls fresh attention to the opportunity of the Christian layman today. Mr. Sleman was a man of unusual ability in several lines; attractive, masterful, of broad and generous mind. But it is not his talents so much as the use he made of them that commands admiration. He was interested in the best things; frankly Christian in his ideals; loyal to the church and its agencies and allies; a leader in the Young Men's Christian Association; an enthusiastic supporter of missions. Well known in the business life of Washington, he was even more regarded in the circles of its civic, philanthropic, and religious interests. The list of good causes with which his name was associated is impressive both in number and variety.

Outside of his city Mr. Sleman became known to Congregationalists generally by his ardent championship of the Apportionment Plan and his service in behalf of the missionary societies. As the accredited originator of the idea of a layman's missionary movement he has influenced all Christian America, not to speak of other lands. His sudden and premature death calls attention to the worth of his way of life. Why do not young men more often see it? Other ambitions stir, other fields allure; yet after all there is no field more promising than this of Christian work, which is both open and near at hand; and no success is so absolutely and permanently satisfying as to find one's life in the upbuilding of the kingdom of God. It is at once the least crowded and the most rewarding profession — this of the layman serving in the church of Christ.

To Japan

TWO recruits have been secured, so far as now appears for temporary service. Miss Louise DeForest, the youngest daughter of Dr. and Mrs. J. H. DeForest, of Sendai, goes to Japan. She was born in that empire and has been asked by the Woman's Board of Missions for the Pacific to serve as a teacher of music for a term of years in the Doshisha, at Kyoto. This arrangement was made prior to the death of her father, but the plan is carried out and she sailed from Vancouver July 12.

To South India

ON July 1 Mr. John W. Stanley took ship from Boston for a three years' term of service in connection with the educational department of the Madura Mission. He was educated in the Friends University at Wichita, Kan., has had a varied experience in business and practical lines, and, it is believed, will be able to render excellent service in the college at Madura.

A Reprinted Article

DR. TUCKER'S interesting story, The Day's Round in a Mission Hospital, published in the July *Missionary Herald*, has been reprinted in leaflet form for yet wider circulation. It furnishes a vivid picture of the way medical missionary work is done in a typical American Board hospital; a supplementary page adds certain figures and facts concerning this arm of the Board's work in other fields. The reprint is particularly adapted for distribution at meetings where medical missions are being considered, but will make an effective document to use in connection with church offerings to the American Board. It is a good leaflet also to pass on to a friend who may be particularly drawn to this side of missionary work, or be thereby led to give it attention. A reasonable number for distribution will be sent free, upon request.

A German Missionary Convention

ON the way to his field in China Rev. Robert E. Chandler had the privilege, at Dr. Richter's invitation, of attending the annual convention of German missionary societies in Halle. He found the occasion most interesting and valuable; the addresses of Dr. Richter and the younger Dr. Warneck were masterly. In its management the conference seemed to Mr. Chandler below American standards and not so broadly representative as are similar gatherings in this country. It was a meeting of good pastors and their families, hardly another type being touched. However, it was felt to mark an advance upon its predecessors. The effect of the Edinburgh Conference was evident. The Germans are feeling the influence of students' and laymen's movements in England and America. Three recent events are exceedingly hopeful: (1) the German Colonial Council last fall, when leading business men and officials emphasized the need of promoting a living Christianity along with material expansion in German colonies; (2) an invitation from the wife of the imperial chancellor to hold a meeting for missionary addresses in her palace before a distinguished company; (3) the progress of the Student Missionary Society in the University of Berlin. Missionary enthusiasm among the student class is not yet great in Germany as compared with America; yet it is increasing, and missions are now being pushed in the university as big enough to demand the attention of any serious-minded thinker, no matter what his doctrines.

Treasured Letters

MAGAZINE publishers get all sorts of letters; few, we feel sure, get any that are more prized than such an one as this which came recently to our office: "I am very sorry to be obliged to discontinue the *Missionary Herald* which is so dear to me; but of the last four numbers I have not read a word. I cannot see to read at all, and I hear so poorly that I get no satisfaction from its being read to me. I cannot keep back the tears when I say good-by to it, the most interesting of all my reading matter."

The above letter from a subscriber in Connecticut who says, "I am seventy-three years old and shall soon go 'home,'" matches one from a veteran in Virginia, who writes that he "was ninety-one years old August 1, and with eyes, hearing, and memory all dim cannot hope to read the dear old *Missionary Herald* long."

These letters fire anew the heart of an editor with the desire to provide a magazine that shall continue to tie to itself such lifelong friends and supporters.

An Old Friend under a New Name

THE Young People's Missionary Movement announces that from henceforth its name is to be Missionary Education Movement, and that so it is to be addressed. There is to be no change in its field of work; its headquarters, officers, activities, are the same as before. But the old name was too limited to denote a society whose sphere of influence comprised the missionary cultivation, not of young people

alone, but of all the people in the churches, so far as the way opened. It is hoped that the way will open farther and faster now that the Movement no longer appears by its name to be simply a young people's society. The proverb has it that "a good name is rather to be chosen than great riches." Doubtless the Missionary Education Movement trusts that this change will not lessen but rather increase its resources. Our best wishes to this valued ally. May its achievement be yet greater under the new title, till missionary education is everywhere recognized as a prime duty in the training of the Christian church!

President Capen's Narrow Escape

AMONG the passengers on the Federal Express train wrecked at Bridgeport, Conn., on the night of July 11 was President Capen, of the American Board, returning from the Christian Endeavor Convention at Atlantic City, where he had been called as one of the speakers. We have profound reason for gratitude and rejoicing that his name did not appear in the appalling list of dead and injured. It was his good fortune to be in the only car that did not leave the track, though shaken and splintered in the crash; and he was able to make his escape from the car with only the loss of his shoes, and to come quietly to his home on a later train. It is a remarkable fact that with all the traveling involved in his indefatigable service of the Kingdom's interests, Dr. Capen had never before been caught in a railway accident. May this be his last experience!

A Review with a Clear Field

MAGAZINES abound; the display of them in the bookstalls is fairly bewildering. Some die or are merged, but new ones take their places till it seems as if this form of publication was being overdone. Once in a while a new claimant appears, whose right to be is immediately recognized. Such a publication is the projected *International Review of Missions*, to be issued by the Continuation Committee of the Edinburgh Conference, under the editorship of the secretary of that committee, Mr. J. H. Oldham. The purpose of this review is indicated by its title: to encourage and promote the study of missionary problems and the garnering of missionary knowledge, for which the Edinburgh Conference laid new and broader foundation. By the publication of careful and authoritative articles, presentation of results of inquiry, and broad and just survey of the whole missionary field, it is hoped through the pages of this magazine to build up a body of ordered knowledge concerning missionary undertakings that shall be of immense service to the cause.

The new magazine hopes to make itself indispensable to many classes of readers: first of all, to those who are busy in the administration of missions; then to pastors and other leaders interested in the missionary cultivation of the churches; to intelligent and thoughtful laymen who are watching the missionary enterprise; and withal to the general reader, who will find reflected in its pages the stir and progress of those fascinating movements through which modern missions are inwrought with the life of the world.

Though edited and printed at Edinburgh, it is meant that the review shall be truly international, as its name indicates, and that it shall become the standard review of its subject for the entire English-speaking world. Its advisory and editorial board is made up of missionary experts in North America, Great Britain, and the continent of Europe. Its price, post free to all parts of the world, is to be eight shillings, or two dollars in American money. Subscriptions may be sent either to the manager, 100 Princes Street, Edinburgh, or to Mr. William Grant, 156 Fifth Avenue, New York.

A NIGHT IN A KURDISH VILLAGE

By ROBBINS W. BARSTOW, of Mardin, Eastern Turkey

Mr. Barstow, son of Rev. John Barstow, of Lee, Mass., went to Mardin last summer under a three years' engagement as tutor in the mission high school there. Evidently the last night of his six thousand mile journey was not its least memorable experience. — The Editor.

ABOUT midway between Diarbekir and Mardin lies a village called Upper Khanike; a group of sixty or seventy houses built along a side hill, with a small stream in the valley a few rods below. Here it was my good fortune, with an Armenian from Harpoot, who was to be a fellow-teacher at Mardin, as companion, and with Dikran, my faithful *arabaji*, to spend the last night of the long overland journey from the Black Sea to the deep Turkish interior.

The villagers are nearly all Kurds; their occupation, agriculture, and Turkish the language in common usage. There is no khan in the village, but we drove into a convenient courtyard, and found that the *sahib el bait* (head of the house) would gladly let us sleep on the roof, though he had no room to offer us. We were not sorry for this arrangement, as it is much more agreeable to sleep in the open, and thus escape the numerous pests sure to be found inside.

The house, a typical Kurdish home, was very simple. Around the courtyard were sheds and the stables, while over the latter was the dwelling. This consisted of one long room, which served every purpose, except storing the winter's supply of grain.

While a boy helped Dikran with the horses, our host did all he could to make us feel at home. He might have been one of the patriarchs as far as appearances were concerned, with his varicolored robe and flowing beard. He had a big horse pistol and a long curved dagger in his girdle, seeing which I hastened to give him my most winning smile, as only so could I show him that I was really well disposed.

Just then our negotiations were interrupted by a wail from below. It appeared that several of the village boys had been inspecting our *araba*, and the son of our host, after trying in vain to send them away, had declared war and sent a couple of them sprawling in the dust, little anticipating the result.

One of the boys immediately picked up a stone and ran howling to the roof of his house, which adjoined our improvised hotel, and there, behind a haystack, he continued his lamentations. Soon his mother came out, club in hand, to see what was causing such a commotion. Upon hearing her son's tale, doubtless exaggerated, she advanced with him to the edge of the roof, and with excited flourishings of fist, stick, and stone, hurled defiance at the assembling multitude in words which I knew not, but whose general meaning could not be mistaken.

Among the village fathers, who were having their evening smoke under some near-by trees, was the grandfather of the young hopeful who had started the trouble. At once he took issue with our host and his son, and a heated discussion ensued, wherein he evidently was getting the worst of the argument, for soon, with angry mutterings, he took up his staff and joined his family on the housetop. Thus reenforced the boy felt safe in beginning a fusillade of stones, which he threw with greater zeal than accuracy. Meanwhile his mother and grandfather were backing him up with all the force of an extensive vocabulary. This was more than could be endured, and after a hurried consultation our host's son and three or four supporters armed themselves with clubs and rocks and charged.

With a cloud of dust the forces clashed, and for a minute or two it looked like "a scrimmage under the old rules," with sticks and stones add-

ing zest to the affray. The boy went down at the first onslaught, and from amid the scuffling of many feet issued his heartrending wails. His mother, in the thickest of the fight, used her lungs as ably as her club, and the voices of the others were mingled with the cheers of the onlookers.

After a few minutes of this general mix-up some of the saner villagers, headed by my *arabaji*, stepped in to end hostilities; with difficulty the attacking force was persuaded to withdraw, while the boy and his mother and grandfather, still cursing roundly, returned to nurse their bruises.

Being assured that this was no more than a friendly bout, and that such things were the regular diversion of the villagers, we began our preparations for supper. Our host kindly offered us the use of the fire, and ushered us into the living room, long, low, and dark, with dirt floor and mud walls, upon which, from pegs, were hanging an old Arabian flintlock, a wicked-looking curved sword, a few farming tools of very primitive make, and various odds and ends. In the center of the floor stood the larder, a large, inverted basket, under which the food was placed to keep it from the sheep, dogs, and turkeys that roamed at will in and out of the house. At the farther end of the room was the crude hearth, where glowing coals were hiding among the ashes. A handful of *karat*, or brush, was brought in, and the potatoes were soon boiling merrily.

Our supper over, we had the pleasure of watching the family eat. The household consisted of father, mother, three sons, and the wives of the two older sons. The brides, distinguished by their brass earrings and other ornaments, were the only servants in the house, and it was their duty to prepare the evening meal, just a large bowl of *leben*, a sort of curdled milk, with bits of bread and meat broken into it. The whole family sat crosslegged around this common dish, and, pulling back their sleeves and making good use of their hands as ladles, soon emptied the bowl.

Following this frugal repast came the preparations for the night. The turkeys were "shooed" off the bed, the sheep tied to the bedpost, and the quilts brought out. The *sahib el bait* occupied the only bed, his sons sleeping on the floor, while a place on the upper roof was screened with brush and reserved for the women.

Baron Alexan and I, however, not wishing yet to retire, and hearing sounds of revelry from a near-by shop, went down to see what was going on. We found some Kurdish drivers heart and soul in one of their native dances. It was a fantastic sight, there in the dim light emitted by a small oil lamp. One man had an old fiddle on which he scraped strange discords in a peculiar rhythm of five beats, then a pause, five beats again, and so on. The dancers, five in number, dressed in the loose white costume of their occupation, formed in a half circle, and advanced and retreated in time to the music, emphasizing each odd beat by a stamp. Sometimes crouching, again erect, they worked to a climax, when in a perfect frenzy they waved their arms and gave out bloodcurdling yells, quieting immediately to begin again.

The moon had now risen, and except for the usual barking of the dogs the village was very quiet. Suddenly we heard the sound of many horses coming along the stony road. It proved to be a troop of cavalry, bound north, that had decided to rest here. The soldiers were distributed among the various houses, two or three in, or rather on, each. There were none with us; but three were assigned to the next house, and after feeding their horses they ate their own coarse bread and crawled in between their blankets.

About this time I courted my own little folding bed, but only to listen to some devout Moslems at the other end of the village shouting their evening prayers. For over an hour the moonlit stillness was broken by their shrill cries of "Allah!" "Allah!" "Allah!" "Al-

lah!" answering each other with unbroken regularity. To keep up this monotonous repetition till one or the other falls unconscious is supposed to be most acceptable to God.

When they had finished their praying I managed to snatch a few hours' sleep, only to be rudely awaked by the family dog, a great, hungry-looking brute, who came nosing around in search of a bite.

Hardly was I asleep again, when from a neighboring roof came a bugle call, twice repeated. In a few minutes another, and at that the troopers on the next roof grunted. A third, and they sullenly arose and prepared to assemble in the bright moonlight just outside our gate. It was a most interesting sight as they came up, singly and in groups, leading their horses and casting queer shadows among the stones, their swords jangling at their heels. There was a short wait; two or three stragglers came galloping up; and, at a gruff command from the officer, the little cavalcade started toward Diarbekir. After a while the sound of the horses' feet was lost down the valley, and the village was still once more.

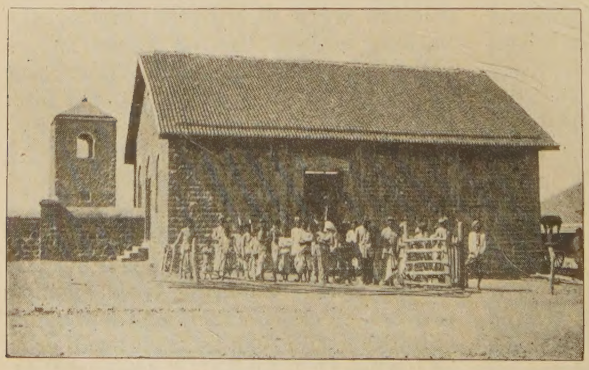
By this time there was a faint glow in the eastern sky, and before long I felt justified in calling Baron Alexan and the *arabaji*, who had slept soundly all night. While the latter fed his horses the former and I ate our breakfast of fruit, cold meat, and bread, and began to get together our luggage. By the time we had loaded the *araba* Dikran was ready, and our host had washed and prayed, and was on hand to unbar the gate. So, giving him the generous sum of seven piasters (about twenty-eight cents) for our night's lodging, we left his hospitable roof, and with his pleasant, "Go in peace," still in our ears were over the hill and out of sight; and my night in a Kurdish village was but an interesting memory.

A FRIEND OF THE FRIENDLESS

Prabhakar Balaji Keskar, M.D.

By Mrs. LORIN S. GATES, of Sholapur, India

Lepers are at once the most pitiable and the most neglected of the children of men. Sir Andrew Fraser has said that most of the asylums for lepers in India are now in the hands of missionaries, because there are no others who will devote themselves to such work. The spectacle of a proud Brahman converted to Christianity, and at length founding and personally conducting a leper asylum in his native city, affords a double witness of the powers of the gospel. Dr. Keskar's career, as here described by one who has observed it for forty years, shows the love of Christ constraining a disciple to a life of sacrificial service. — The Editor.



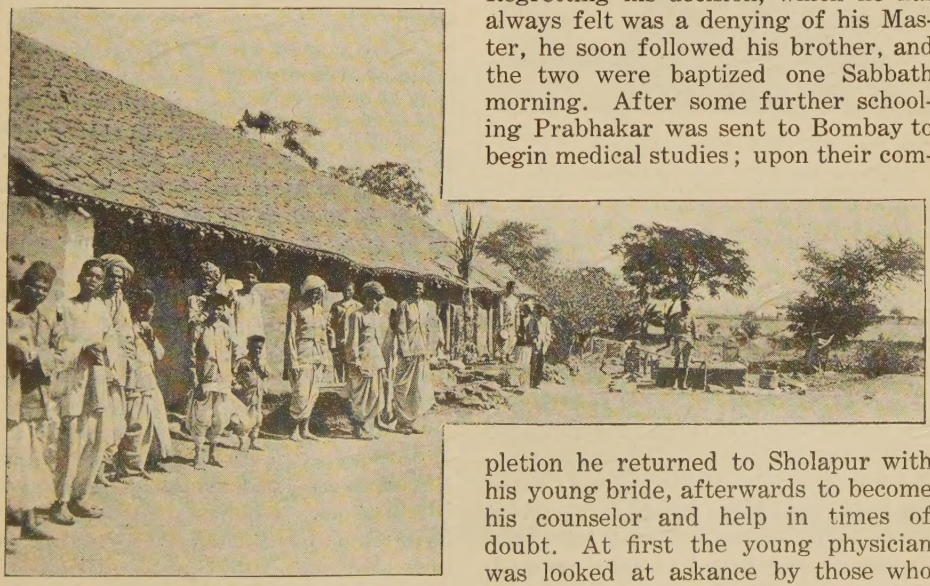
THE CHAPEL AT THE LEPER ASYLUM

DR. KESKAR was born at Sholapur in 1853, and as the son of an influential Brahman family was trained in its schools. Becoming prejudiced against the name of Christian, at one time he and an elder brother raided a small bookshop where Christian books and tracts were sold, and burned nearly the whole stock. A few books were kept for reading; the Spirit spoke through the printed word, and the brothers conversed together secretly about the wonderful thoughts which had been brought to them. The older brother then decided to

come out as a Christian, and tried to persuade Prabhakar to do the same. On pretext of going to see the god Vithoba, the two left their home and visited the shrine of Pasdaarpur. On their way home they stopped at a small village, and after much consultation decided there and then to take a decisive step. Going to the house of some humble village Christians in this out-of-the-way place, they told their secret, violated castes by partaking of food with them, and then returned to their home.

A GROUP OF THE LEPER WOMEN, SHOLAPUR

It was soon learned by their friends that they were becoming too much interested in Christianity, so the brothers were separated and sent to different places to be with friends of the family. Upon an attempt to escape to the missionary's home, a small riot occurred before the two could be got away by their enraged heathen friends. The matter coming before the magistrate, the lads were summoned to appear; it was not easy to find them, but they were finally brought before the court for a trial. When asked the question, "Do you choose of your own accord to go to the missionaries?" the elder brother replied without faltering that that was his wish. The younger brother was timid, and, dreading the ordeal, went back with his heathen friends. But not for long. Regretting his decision, which he has always felt was a denying of his Master, he soon followed his brother, and the two were baptized one Sabbath morning. After some further schooling Prabhakar was sent to Bombay to begin medical studies; upon their completion he returned to Sholapur with his young bride, afterwards to become his counselor and help in times of doubt. At first the young physician was looked at askance by those who had known him as a Hindu lad; but



QUARTERS OF LEPER MEN, SHOLAPUR

his kindly, sympathetic ways won him friends, and he was able to establish a quite successful medical practice. He destroyed his enemies by making them friends. At the start he received a salary as medical catechist from the mission, but when the missionaries urged him for the sake of his influence to forego the salary from the mission, by taking a smaller sum each year,

DR. AND MRS. KESKAR

And a few of the children gathered into their orphanage

he soon became self-supporting to the great satisfaction of his missionary friends and advisers. Winning the respect of his townsmen, he was elected to the municipality, and for some years received the honorary title of Rao Saheb. Recently he was re-elected, but his health did not warrant acceptance of the honor.

After several years of steady, hard work, Prabhakarrao decided upon a visit to America, and sailed with his eldest daughter, who hoped to take up medical study in one of the famous American colleges. In God's good providence Prabhakarrao was thrown among people who loved the service of Christ, and he returned to his native land imbued with a desire to serve the Lord in philanthropic ways. Just at this time a sore famine was raging in the land. Consulting with his noble wife, Dr. Keskar decided to take into his care such orphans as would come to him. They came in large numbers, till at one time he was providing for nearly 300 boys and girls.

At this time, also, he came into contact with many lepers, and again he consulted his wife as to the wisdom of opening a home for lepers. This was done, and substantial help promised by the Society for Lepers in the East. The municipality and government also, seeing the capital work our brother was doing, began to help in many ways. He next opened a school for boys and one for girls among the Wadar caste people; at the same place a successful evening school was maintained. He was also able to raise funds for employing two preachers and two Bible-women, and for many years they have carried on work under Dr. Keskar's supervision. Sometimes when, a bit discouraged at the lack of funds, he asked his faithful mentor whether he should give up the work for the orphans, the answer would be: "No, God has called you to this work. He will supply your needs. I have some jewels that might be sold; I have plenty of garments, and shall need nothing more for the present." So with courage his wife held up his hands and enabled him to continue the work so finely begun. The world has never seemed the same to our brother since this brave and devoted counselor was called from him, but he has worked on unflinchingly and successfully.

If this humble, faithful follower of Jesus, just called to hear the word "Well done," had remained in Hinduism, it is easy to believe he would never have risen above mediocre mental stature. He was timid and retiring of disposition, not at all a pusher in mat-

ters relating to his own wishes. It was his love for his Master that enabled him to accomplish great things for his country, for his Christian brethren, for the orphan children, and for the lepers.

May such consistent, simple following of the Lord Jesus be more and more common among those who have taken the name of Christ! It counts in India as everywhere.

EASTER DAY IN JIBIN

By Rev. STEPHEN van R. TROWBRIDGE, of the Central Turkey Mission

THE story of the Reformation in Europe has become a part of mediæval history which university professors investigate from the archives of ancient libraries. But in Jibin, one of the thousands of earth-colored villages on the vast Mesopotamian plain, tucked into its northwest corner within five miles of the Euphrates — in little Jibin, with its 150 houses, the reformation struggle is now going on.

When the evangelical church was built, thirty years ago, the Gregorians used every means to stamp out "the heresy." Shepherds drove their flocks in at the open door of "the house of prayer" (the Gregorian priest would not allow the people to call it a church). The butchers came there to slaughter animals for the market. Stones were thrown in through the windows until they accumulated in heaps upon the mats which covered the earthen floor. At length the mats were stolen, and services of worship were in various ways interrupted. In one of the late Mr. Sanders's records I found opposite the name Jibin this note: "Future of this church almost hopeless. Cannot attain self-support."

But during the past six years a young man of deep consecration and upright character has served as minister of the little congregation, and gradually the tide has turned. An outer wall has been built, inclosing the grounds of the church and insuring quiet during worship. A pulpit of black walnut has been given by the First Church in Aintab; a communion set of silver plate by the Birejik church; eight carpets have been woven by the women of the congregation, and the men have purchased a clock and a hanging lamp; window shutters, two doors with locks and bolts, and an alcove back of the pulpit have also been added. Sixteen new families have attached themselves to the church; a parsonage and a schoolhouse have been built without any help from the American Board; five boys have been sent to college; one girl to the School for the Blind in Oorfa; another girl enters Aintab Seminary this next fall.

These visible signs of progress are no

AS THEY COME IN TO AINTAB

Turks and Armenians

more than a natural result of the deep spiritual awakening which has taken place in the community. The reformation has begun! What has counted most of all has been the blameless life of the young man who is their minister. He has sympathized with the poor, taught the little children, restrained the evil passions of men, comforted the sorrowing, and preached the gospel of the cross with such sincerity and power that every home in the village has been touched and in some measure uplifted.

ARMENIAN WOMEN

To spend Easter Day in Jibin, Pastor Bulbulian traveled eastward from Aintab, among the hills and through the pistachio orchards, while I rode westward from Oorfa, over the broad plain and across the fertile wheat fields of Serouj.

On Easter morning, after Pastor Bulbulian had preached at the service in the Protestant church, we heard that the Mohammedans, about forty families, were planning to hold a *zikr* at noontime on a grassy patch of ground at the edge of the village (a *zikr* is a devotional service peculiar to Moslems); and they invited us to watch the ceremony. We replied that we would come, and that after the *zikr* we would be glad to read and explain certain passages from the Gospel. By this time the whole village had heard that something exceptional was to take place.

It was an impressive sight to watch the people streaming out from Moslem, Gregorian, and Protestant homes, the women naturally drawing off somewhat by themselves, but all moving toward the appointed place. As it was Easter, the greatest feast of the year, the Christian men and women were dressed in variegated colors—green, blue, yellow, and all shades of red; most of them had on new slippers. All the children had been duly washed on Saturday and had their hair combed; instead of their ragged little shirts they wore clean white ones. I could scarcely believe that I was in the same Jibin that I had known before.

In front of the procession marched the Moslems, with two religious flags attached to spears and two antique drums beating time to a fantastic tune. First of all the Moslems performed the "namaz" or prostration before God, facing toward the holy cities in Arabia, and repeating the formula enjoined by their prophet. Next they formed a ring with their faces toward the center; within the ring were two Mohammedan devotees, one a religious teacher from a neighboring Moslem village, the other a local sheik or ascetic. The sheik began marking time and murmuring, "There is no god other than God," while his companion beat the time on a flat drum which he held in one hand. Gradually the bodies of all the forty men began to sway forward and back, their heads inclining alternately to left and right, while the words, "There is no god other than God," were quietly chanted in perfect rhythm. Almost imperceptibly the pace quickened, and the sheik moved

about within the circle, his face animated from an inner fire and his whole body swaying to the chant.

Suddenly the sheik called out a word which means to boil or effervesce. At once the motion became very rapid and the ejaculations deep and loud, the breath being almost exhausted in the double effort. After a few moments, with a wave of his hand the sheik caused all the men to stand still.

Then another chant, "He (*i. e.*, God) is the Permanent, the Eternal," carried on with somewhat different inflections of the body; another, and still another followed. A certain note was sung by the sheik. The men took it up, humming the sound without uttering any words. And then the visiting *Imam* chanted in Arabic, with a voice pitched high in religious fervor, his chant always returning to the note which the men were humming. This was followed by the repetition of the name "Allah" hundreds of times in unison, as the men sat upon the ground and swayed to and fro.

Toward the last the men were much exhausted, as they had been engaged in the *zikr* for almost an hour. The rhythm flagged, and a few of the worshipers withdrew from the circle. Finally the sheik raised his hand and the *zikr* was over.

The visiting *Imam* caused the Moslem banners to be raised and the drums to be beaten as a signal to withdraw to the village. But we invited the Mohammedans to join with us in a service of preaching and prayer. Almost to a man they came over toward the rock which we had chosen as a point of vantage. And the women joined the large company of Christian women who were seated on the grass and on the rocks somewhat back of the men.

After reading the fifteenth chapter of 1 Corinthians I preached upon the living power of Jesus and upon his absolute victory over sin and death. As I contrasted what I had seen this winter at Benares on the banks of the Ganges, where thousands of pilgrims were imploring help from their idol-gods, with the figure of the living Christ, offering men divine forgiveness and quickening all believers into righteousness and newness of life, the people were hushed, and even the little children left their games and began to listen.

Pastor Bulbulian's earnest message was upon the supreme importance of doing the will of God; and then a young man who had come from the Young Men's Christian Association in Aintab, for personal work in Jibin, spoke upon the sins which result from giving way to anger and upon the teaching of Christ with regard to self-control and forbearance.

The meeting was closed with prayer, and as the congregation of five or six hundred joined in the Amen at the close I thought of those days, not more than eight years ago, when persecution was rife, and when those who came with the gospel message were shunned and ridiculed.

From the outdoor service we went to the Protestant church, where communion was held, and in the evening a public invitation was given to attend worship in the Gregorian church, where Pastor Bulbulian was asked to preach. He spoke with deep conviction upon

TURKISH WOMEN

the peace which comes from the message of the resurrection. And very near to the little children (who in an Eastern church always crowd close to the foot of the altar) I saw two of the village chiefs, one a Moslem and one a Christian, both of whom have led hard lives, marred with deceit and oppression. But in that service of worship they were sitting side by side with the little children.

On Easter Monday two other services for the preaching of the gospel were held in the Gregorian church, which was filled to the doors. There being no priest resident in Jibin this year, the people felt free to extend this invitation to use the Gregorian church. And thus for the first time in the history of the village, the Christians united to hear the gospel preached in the common language (Turkish), and the Mohammedans attended the service without let or hindrance.

THE APPORTIONMENT COMMISSION TO THE CHURCHES

IN order to make clearer the present status of the Apportionment Plan in some of its aspects, the executive officers of the Apportionment Commission, with the approval of the Executive Committee, published a statement to the churches early last month. This statement is herewith briefly summarized.

THE DEFINITE AIM of the plan is now becoming more surely recognized as twofold. From the financial standpoint it ought to give a more adequate and a steadier support to the *regular current work* of the missionary societies from the contributions of the *churches*. The Apportionment Plan seeks to place the regular appropriations on a sound financial basis by winning gifts, not from the few in the churches, as is now so often the case, but from the *many*. The deeper and farther-reaching purpose of the plan is to teach that systematic giving is an essential part of service and worship, and to enlist every individual, beginning with the small child, in personal responsibility to God for the full support of his kingdom. The point of special emphasis here is plainly the child, and that with Paul's declaration in mind, "I seek not yours, but you." Let us do three things: first, secure from each child a definite pledge for a weekly offering; second, divide his money equally between the church's home expenses and its apportionment; third, educate him by pictures, charts, and all concrete ways as to the particular good his money is doing in his own community and throughout the world. The paramount need is to inculcate, at the one period when it can be most effectively inculcated, a fundamental double obligation. This obligation is that every person should devote a portion of the money with which God intrusts him to the regular and adequate support of both his own church and its missionary work, represented by the Congregational missionary societies. Such an obligation will be evidently most successfully taught in those churches where the right example is set by the present generation of adults in thoroughly conducting each year an Every-Member Canvass for home expenses and for apportionment.

INDIVIDUAL GIFTS AND SPECIAL APPEALS. When King Solomon had given the Queen of Sheba at the time of her memorable visit all that the custom of the day required and all she could naturally expect, we are told that then he "gave her of his royal bounty." Such giving is always in order, and the Apportionment Plan does not in any way seek to discourage an individual from sending his contribution directly to the treasurers of the societies, *after* he has contributed a just share of his

church's apportionment. Indeed, it is surely better for him to make such an individual gift than to contribute so much through his church that any of his fellow-members shall feel their share is not needed to make up their church's amount. Moreover, during these early stages of the plan, it may be necessary for some societies temporarily to depend upon individual gifts for a considerable portion of their income. The same principle obtains with regard to asking a church to contribute to some special object *after* it has met its apportionment. If that has not been a particularly difficult task, then it will certainly not object to a suggestion in behalf of some worthy "special," for which the societies cannot provide in their regular budget.

THE WOMAN'S ORGANIZATIONS. It is now doubtless everywhere understood that contributions to the Woman's Home Missionary Unions of any state count for a church's apportionment, and the work of the homeland societies will be greatly furthered if the women of the churches stand loyally behind these unions and give them adequate support. For 1912 the amount asked for the Woman's Board (foreign) will be included in the apportionment figure that goes to a church, and after that it need not be said that all contributions count except those sent to the Woman's Board.

THE APPORTIONMENT FOR 1912. After mature consideration it has been decided to make no radical changes in the apportionments to the states for 1912, except so far as these may be modified by the inclusion of the Woman's Board figures. With regard to the apportionments among the associations and the churches, the Commission would urge that the utmost effort be made to raise the amount suggested to each association and to each church, but that none be discouraged if they find it impossible to reach the goal at once.

PROMPTNESS IN REMITTANCE. The societies not only need more money, they also need to receive it more evenly and steadily during a year; and the Apportionment Plan aims to meet the second of these needs just as much as the first. Hence the suggestion is made that the churches adopt, so far as possible, the Every-Member Canvass and the Weekly Offering System for securing their apportionments, and that remittances be made to the treasurers of the several societies on or before April 1, July 1, October 1, and January 1 of each year.

TWO DANGERS TO BE AVOIDED. One danger is dependence merely upon a plan, however good. Every church ought to feel that just because there is a plan its responsibility and opportunity are all the more definite and compelling. Another danger is neglect of missionary education. It is more important than ever that the secretaries of the societies and the representatives of the Commission should be used to the fullest degree to show what is being done with the money of the churches and how much more could be done if the full apportionment amount were everywhere secured. It is also of the first consequence that missionary sermons, prayer meetings, study classes, and all other means be made more effective for spreading information and interest. Let us beware of becoming formal and mechanical in our giving. We can surely work the Apportionment Plan thoroughly and yet retain a splendid freedom and spontaneity.

APPORTIONMENT PROGRESS. The churches made a remarkable response to the Commission's request of last December that contributions be sent in promptly at the end of the year. If the reports of those most familiar with the situation in the field can be trusted, there will be a real gain in contributions from living donors during the calendar year of 1911. The changes in the method of tabulating the Year-Book statistics of contributions have been accepted with a fine cordiality by the churches, it being understood that during this first year some mistakes and some lack of adjustment were inevitable. Apportionment has been one of the most notable subjects of dis-

cussion at the recent spring meetings of the state conferences, and earnest indorsement of the plan has been general. Those churches which for one reason or another are not yet enlisted in this movement thus have abundant reason to feel that it is more and more commending itself to the denomination as a whole, and that apportionment methods are proving their soundness by their fruits.

The statement thus summarized for the *Missionary Herald* is signed in behalf of the Commission by Samuel T. Johnson, chairman, 10 South Fourth Street, Minneapolis, Minn., and Charles C. Merrill, secretary, 609 Congregational House, Boston, Mass.

A LIFE LAID DOWN

SORROWFUL tidings have been received of the death on June 5, at Madura City, India, of Mrs. Harriet A. Van Allen, wife of Dr. Frank Van Allen, head of the Albert Victor Memorial Hospital. Mrs. Van Allen died of cholera, after an illness of less than twenty-four hours; she had been helping her husband during an epidemic of a malignant type of that disease. The fact is recalled that she once said if she contracted the dreaded cholera her chance for recovery would be slight, inasmuch as she could not endure the specific treatment required. It seems that her anticipations were correct.

MRS. VAN ALLEN

Mrs. Van Allen's maiden name was Harriet Adelia Gurnee, and she was born in Waukegan, Ill., August 7, 1860. Upon her marriage to Dr. Van Allen in 1888 they sailed for India. After twenty-three years of service, during which she continually relieved her husband of much care both at home and in the hospital, and with but two furloughs in America, her earthly labors have ended. Her devotion to her husband's work and to her family has been unmeasured, and the more impressive in that it often involved utmost bravery in the bearing of pain and the overcoming of weakness.

Rev. Edward P. Holton, an associate in the Madura Mission, now in the United States, says of Mrs. Van Allen that "she has been a devoted wife and mother, a loyal friend, and an ideal hostess — a lovely Christian woman. Whenever the cares of her household permitted, she entered heartily into supplying those needs of the patients in the hospital that only a wife and mother would recognize. Her home-going leaves that mission and all South India poorer for a sister and a friend."

Beside her husband at Madura she leaves three children pursuing their studies in this country.

The sympathy of friends in America will be extended to this bereaved household, as well as to the members of the mission, who will feel keenly and long the loss they have sustained.

"AND in that holier world of joy and peace
Our sun shall rise upon a land so blest,
That none in this poor world have words to tell
How great the joy of that pure heavenly rest."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$11,535.01	$5,391.86	$843.68	$616.20	$2,000.00	$887.50	$21,274.25
1911	12,645.91	3,443.48	1,079.11	147.08		639.38	17,954.96
Gain	$1,110.90		$235.43				
Loss		$1,948.38		$469.12	$2,000.00	$248.12	$3,319.29

FOR TEN MONTHS TO JUNE 30

1910	$177,311.48	$50,640.24	$9,741.30	$129,080.22	$20,000.00	$16,734.01	$403,507.25
1911	210,210.42	47,855.43	13,323.85	107,907.17	6,450.00	17,081.36	402,828.23
Gain	$32,898.94		$3,582.55			$347.35	
Loss		$2,784.81		$21,173.05	$13,550.00		$679.02

THE LAST CALL

TEN months have gone. The treasury has failed to make progress since January 1st. At that time we had an unusually good showing, due in part to the receipt of funds gathered under the Apportionment Plan and held in the church treasuries until the year's end. Doubtless a very large portion of the increase in the autumn of 1910 was due to the widespread interest in the centennial celebration of the Board. Churches took special offerings, and cogent reasons for interest were readily at hand for the pastor's use. Individuals gave more largely than in the ordinary year. Again let it be said that the offerings of the churches have continued strong and made a notable increase of $33,000 over last year. Caused by the exceptional falling off in legacies and conditional gifts, the receipts for ten months show an actual loss of $679; the loss for the month of June is an increased disappointment.

There are two other alarming considerations. The first is that we must raise between $25,000 and $30,000 more than last year, because of the expansion of the work and the increased appropriations. Merely to equal last year's record will leave a deficit of this amount. Last year there was widespread interest in the centennial appeal, and the receipts of August were the largest in the Board's history. This year we need $30,000 more, without the special incentive to a wide and general response to the Board's needs. Before this page is ready an appeal will have been widely circulated throughout the country. We urge every friend of the Board to send a check for the work, and at the same time to make certain that all the funds for the Board held in their church treasury have been sent in. Please add your prayers, that the hearts of thousands may be touched to respond to this appeal. Upon that response so much depends!

THE NEW STUDY BOOK FOR THE AUTUMN

Yesterday there came to the desk copies of the new book which will be the subject of study for Sunday school classes, prayer meetings, and mission study classes throughout the country. We introduce it to you with most cordial commendation. Sherwood Eddy, the author of the book, has had peculiar opportunities for studying his subject, "India Awakening," for he has been for many years a traveling secretary, visiting various missions and touching the missionary battle line at a hundred different points. For fifteen years he has crossed India from north to south and from east to west, reaching large groups of students in the various educational centers. He has also been a regular station missionary of the Board in the Madura Mission, and knows the intensive as well as the extensive side of our own work. It is of double interest to Congregationalists to know that many of the illustrations and experiences related have sprung from the work which they are supporting. It naturally makes the book more personal when we know that it is written from our point of view.

The book gains in clearness and certainly in vividness by not attempting to cover too much ground. It makes a pleasing appearance in its gray cover, with well-modeled cover design and with a large number of cuts. The frontispiece shows the author seated on his motor cycle, ready for the monthly round of the station. The machine was presented to him by the men of Denver in a mass meeting during the Laymen's Convention last year. Perhaps there are too many inclosures in the form of maps and charts to please the average reader. Some one has said that it has a bad case of appendicitis, from the number of appendixes that have been added. Some will agree with the majority of physicians in favor of an operation in that direction. The personal illustrations and an abundance of local color will hold the attention, aided by the rapid and dramatic style of the author. Those who have heard Mr. Eddy's characteristic style of address, punctuated by many gestures and with descriptions quickened by a genuine dramatic instinct, will know the sort of book to expect.

The first two pages have been added by the editorial committee in this country, in order to give the right background for a study book.

So much for the book—now *who will study it?* In the first place we urge teachers of adult Bible classes to make this the subject of a reading circle during the winter. Have the members of the class buy copies and give one of the four programs (which will be in print by September) based on this book once a month in the class sessions. The second plan is to suggest to the pastor that the book be reviewed in a series of four prayer meetings. By the aid of questions, charts, and features selected from the programs the series could be of wide interest and the attendance of young people at these prayer meetings be largely increased. The same plan can be urged in young people's societies of whatever sort, using the four programs with adequate preparation after the members of the study class have completed their course. Many pastors will doubtless use this material in a series of evening addresses, culminating in a stereopticon lecture.

In a short time there will be in print a pamphlet entitled, "Hints to Leaders on 'India Awakening.'" With the aid of these suggestions any one could lead a class of young people in the study of the book. Will you not take into consideration the founding of such a class? Three or four is a sufficient number with which to start. We have many suggestions to assist you in this work.

Now is the time to be making plans for next autumn and winter. Talk over this matter and see what can be done.

Write to the Educational Department. The book appears in paper and cloth bindings, at thirty-five cents and fifty cents, respectively; postage, eight cents.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

August

SOUTHERN CHINA
(Foochow and South China)
49 Missionaries
413 Native Laborers
83 Churches, with 7,197 Communicants

In our calendar for the Year of Prayer we have separated two great sections of the Chinese empire, simply because of the vastness of the area and the immensity of the population. Southern China, including Foochow and the province west of Fukien, contains probably one-half of the four hundred millions within the empire; but the American Board has in its Foochow and South China Missions only about five-eighths as many missionaries as it has in the northern portion, in Chihli and Shansi. We have touched only the fringe of this field; its multitudes are yet to be evangelized.

A distinctive character is given to the American Board's work in South China from the fact that so many Chinese from that section of the empire have learned something of the Christian message on our Pacific coast, and have returned to carry the message to their own people.

Other suggested special topics of prayer for Southern China are: Enforced absence from their field through sickness of Dr. and Mrs. Hager, leaving Hong Kong without a resident missionary; the resolute attempt in Fukien province (of which Foochow is the capital) to arrest the anti-opium reform (see article in the *Missionary Herald* for September, 1910, on the "New Opium War in China"); revolutionary movements strong in Southern China, with their liability to further outbreaks such as occurred in the recent political riots in Canton and Hong Kong; and the work of the native pastors in mission outstations (see letter of native pastor in Shaowu district printed on page 365).

THIS MONTH OF RELAXATION

IN THE

CHURCHES

IS

THE MONTH OF UTMOST PRESSURE

UPON THE

AMERICAN BOARD

With serious deficit impending when the year closes, August 31, the help of every friend is needed NOW.

But many churches are closed; pastors are away; individual givers are out of reach; it is hard to get anybody's attention at this time.

Will not every reader of this page come to the rescue by forwarding an emergency gift to the Board's treasury?

By September 1 it needs $40,000 more than receipts during July and August, 1910.

Send gifts to

FRANK H. WIGGIN, Treas.

14 Beacon Street, Boston, Mass.

FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Modern Medicine in the East

By Secretary JAMES L. BARTON

LET no one imagine that medical missions are here classified as a by-product. From the days of Christ until the present hour the sacred art of healing has been one of the most powerful means of winning an indifferent or an openly hostile people to a recognition of the truth. The medical missionary preaches by the silent practice of his profession as powerfully and at times even more eloquently than does the clerical missionary speaking from the sacred desk. The medical missionary and his dispensary and hospital are not a by-product; they are among the most irresistible forces for the Christianization of the East.

We ask, therefore, where the by-product appears in medical missionary operations?

First. In the training of native young men and women of the East to become self-supporting medical practitioners according to the modern practices of the West. Every medical missionary trains a large number of hospital assistants, who not only receive much instruction in Christianity, but also in the simpler details of common medical practice and surgery. Some of these have shown unusual aptitude in the profession, and have later established themselves as self-supporting modern physicians and surgeons. For many years at one of the large mission stations in Turkey, where there were over twenty American missionaries and children and over six hundred pupils in missionary schools, the general medical care of the station was in the hands of an Armenian physician, whose training was obtained through years of association with a medical missionary of the American Board, Dr. West, of Sivas. In this way, and not as the result of any plan for the extension of medical missionary work, a large number of native men and a few native women have, during the century, gone into different parts of their own countries to practice among their own people according to the principles of Western surgery and medicine. These, although incompetent when measured by the standard of the schools, are so vastly in advance of any other professional help at hand that their work has been a great blessing.

Second. The introduction of modern medical colleges for scientifically training a force of native physicians. This development of medical missions has had great significance. It has introduced into the East that conflict between old, traditional, unscientific, and often inhuman methods of treating accidents and disease, and modern methods based upon the best knowledge obtained after years of careful experimentation in Europe and America.

The controversy is now well under way in the great centers of population, and is rapidly extending into the remoter and less accessible areas. The medical colleges, either begun by missionaries, as the Medical Department of the Syrian Protestant College at Beirut, or conducted by them, as the Medical College at Peking, China, are increasing in popularity and influence, and are sending out each year men, who, in all circles of society and gov-

ernment, demonstrate the supremacy of science over tradition in treating the ills of humanity.

Third. The establishment by native governments of modern medical schools. While missionaries had the high honor of carrying modern medicine and surgery to Africa, Japan, China, India, and Turkey, no longer can they claim the monopoly. Japan has clearly demonstrated to the world the high character of the medical department of her Imperial University. Turkey has her school of modern medicine at Constantinople, by whose faculties even foreign medical missionaries must pass an examination before securing permission to practice in the empire. China is making rapid progress in this direction, and even India and Ceylon are considering the passage of a law that will prohibit from the practice of medicine all who do not qualify before a properly constituted medical board. The Indian government is handicapped by the fact that much of the traditional native medical practice is closely allied with religious rites, orders, and privileges.

It is only a matter of time when the principles of modern medicine, carried into the East by the modest medical missionary, will become the foundation upon which all national schools of medicine will be established.

Fourth. Medical missionaries introduced into the East modern methods of sanitation. It would be an interesting piece of work to collect the list of medical missionaries who have served or are now serving upon local and municipal sanitary boards. In many places where no medical missionary is located the clerical or the educational missionary serves in the same capacity.

Out of such service have come better ventilated public buildings, more sanitary sewer arrangements, the cleansing of sinks of contagion, scientifically organized methods of combating and stamping out plagues and epidemics, and, in fact, the development of machinery for correcting local unsanitary conditions, and for meeting such emergencies as constantly arise in all Oriental countries.

It is a matter of interest in this connection that last winter when the plague in Manchuria was threatening Peking, the responsible Chinese officials held the meeting to outline offensive and defensive measures in the missionary medical college at Peking. Medical missionaries took prominent part in organizing and carrying out preventive measures, and the students in the mission college were the mainstay of the Chinese government in the crisis. The Chinese officials in Manchuria and at Peking are free to proclaim that but for the effective services of the medical missionaries and the men they had trained, North China and perhaps all of China would have been devastated. Had such a wide extension of the plague taken place in China, it is impossible to understand how its ravages could have been kept from Japan, the Philippines, and even our own shores. This condition so impressed itself upon the officers and legislators of several of our Western states that they have made appropriations from the state treasuries to help Harvard University establish and maintain at Nanking, China, a medical school for the training of Chinese young men in modern medicine, and for studying Oriental diseases and their cures. The motive for making these appropriations seemed to be the protection of our own shores from Eastern scourges, the very work medical missions have been doing for generations, but until these latter days without appreciation by the world at large.

Medical missions have not lost in the least degree their original aim and purpose. They represent the compassionate Christ yearning over the suffering masses of his ignorant children, to whom he stretches out his hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenous to the Orient, and are constructing barriers through which

the epidemics and scourges that seem to breed in those countries may not break. This movement, steadily increasing in area and force, must eventuate even in the elimination of the breeding grounds themselves.

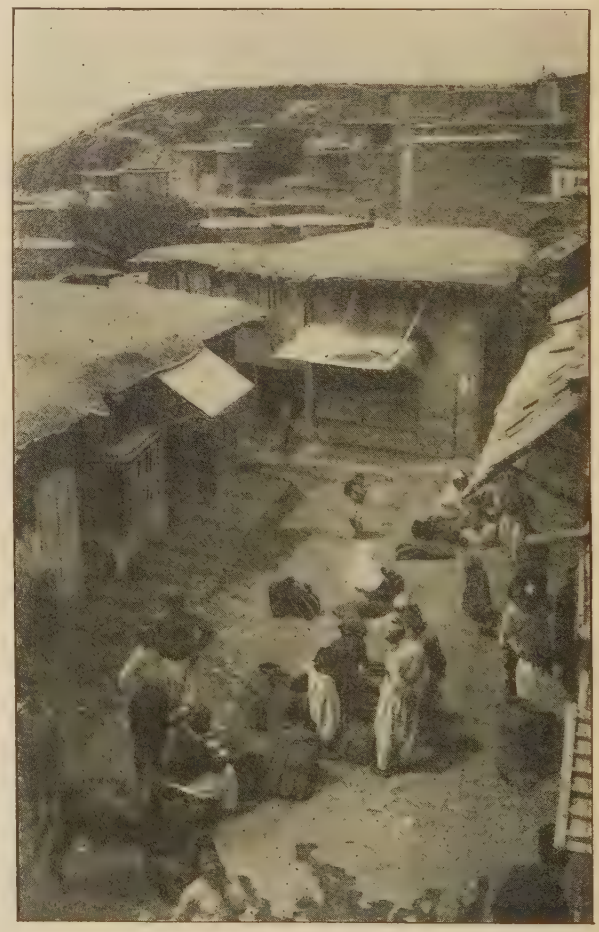
FIELD NOTES

What Becomes of the Orphans?

(Eastern Turkey Field)

In several fields of the American Board a distinct department of work for a good many years has been the training of orphans, thrown upon the care of missionaries by massacre, famine, or plague. Large sums of money and the labor of many devoted missionaries have been spent in this one line of Christian work. The question is sometimes asked, and is altogether pertinent, What becomes of these orphans? Do they never grow up, come to self-support, and amount to something for the benefit of their people and the encouragement of missionary work? Indeed they do! Letters from the missionaries often refer to this man and that woman, now a power in their communities, as having been picked up years ago in the orphan work of the mission. Rev. J. K. Browne, of Harpoot, in recounting some tours through the villages upon the Harpoot plain and beyond, makes incidental reference to what has been accomplished in this care of orphans.

After the Armenian massacres of 1895, some 1,400 children of murdered Armenians were rescued from famine and neglect by the energy of missionaries. At Harpoot, as at other stations, a large industrial enterprise was the outgrowth of this rescue work. The fruits are now appearing. Hundreds of these boys and girls now grown to manhood and womanhood have married and set up Christian homes near the city or far out in the country; others have gone to America. Some pursued the college course, and a few are now on the teaching force of Euphrates College. Those who have entered the trades are equally valued



THE MARKET AT HAINE

A typical village outlying from Harpoot

members of the community. In these recent tours Mr. Browne found such graduated orphans leading lives of great usefulness as lights in their region. From their number have come some of the most devoted workers at the task of evangelizing Turkey.

The Secret Working of the Spirit

(Foochow Field)

Mr. Kellogg recently made his first missionary tour into the country, accompanying Mr. Storrs, and was much impressed at seeing how the gospel makes its way among the people. To one who has had the advantage of a Christian heritage, the wonder is how many of these converts are held in the Christian way at all, so meager is their knowledge and so outward and formal the conception of the Christian life which they have so far attained. Yet men and women are continually proving themselves ready to give up many things to which they are accustomed, and which they like, and to suffer even some forms of persecution for the sake of their faith.

At one of the places visited in this tour three men and one woman, all over fifty years of age, who had been learners for some time, were candidates for admission to the church. In their examination, the first procedure of the service, the woman showed the best preparation. One man said his memory was poor, so he could not repeat the Lord's Prayer, but he could read it; he knew who John and Peter were, and the name of the mother of Jesus; the father's name he could not remember, but he knew that Jesus was born in Bethlehem. All these people were evidently in earnest in their purpose to lead the Christian life, and they were received into membership.

In the afternoon of the same day a young man wandered into the missionaries' lodging for no particular reason that they could see; yet he developed an interest, at length was persuaded to buy a Bible, and seemed disposed to enroll himself as a learner. Why he came was a mystery to Mr. Kellogg, also why he afterwards bought the Bible. It was only another evidence that a higher power is constantly working on human hearts by means too subtle for missionaries always to follow.

The Silver Lining of a Dark Cloud

(North China Field)

Great praise has been given to the foreign doctors, especially to those who belong to the Union Medical College at Peking, for the part they played in the suppression of the plague. Their services have been recognized, not only by the people, but by the officials. They were the only outside guests invited to three formal dinners given to the delegates to the Plague Conference by the Foreign Office, the Imperial Body Guard, and the Board of the Interior. Dr. Young in a very modest letter says, "The praise for the successful issue of the campaign against the plague lies with the Chinese rather than with the foreigners, for it was the former who did most of the work, and, so far as Changchun was concerned, practically all the planning." He says that during the time of danger and strain the conduct of the Chinese was certainly praiseworthy, and that so far as the Changchun officials were concerned they went into danger wherever it was necessary in discharge of duty. Two students of the Peking Medical College died of the plague, contracted in Tientsin, where they were engaged in combating it. Dr. Young adds: "The work was so similar to a military campaign in regard to personal bravery that it makes me revise my opinion as to the capabilities of the Chinese as soldiers. I think it is largely a matter of leaders. That was shown in Gordon's leading of the 'Ever Victorious Army' in the Taiping Rebellion."

Such co-operation and sympathy in heroic service of foreigners and Chinese make for mutual respect and a friendlier spirit between East and West. No recrudescence of the plague is expected, and every precaution is being taken to prevent such a catastrophe. Dr. Young and his assistants have prepared 13,000

KOBE COLLEGE AND BAIKWA SCHOOL BASKET BALL TEAMS

The Baikwa (Plum-Blossom) Girls' School is at Osaka. Miss Allchin (at left of back row) brought over the team she had trained for a match with the college girls trained by Miss Hocking (at right of back row), now Mrs. Trueman

doses of anti-plague vaccine, 10,000 of which are to be stored in Changchun in case of need.

Dormitory Life in Kobe College

(Japan Field)

Under the above title Miss Charlotte B. DeForest contributes to *Mission News* a picturesque account of the home life in the institution of which she is acting principal. A room family is built on the principle of the Three Bears. The Great Big Bear is the room mother, generally a student in the collegiate department. A girl from one of the lowest grades is a Little Wee Bear. The Middle-Sized Bear, generally increased in number to two or sometimes three, is taken from the middle grades. These families are made up every April, remaining the same throughout the school year.

On an evening in last March they got together for an exchange of experiences. A Little Wee Bear was the first to speak, declaring that the word that best characterized her room was Peace. They all got along together very well and tried to remember that Christ said he did not come to be ministered unto, but to minister. A Great Big Bear reported resolutions adopted in her room: one, that its members should tell each other their faults frankly and not criticise behind the back; a second, which was quite as hard to keep, called for the talking of English. Another Big Bear spoke of habits that had become fixed in her room, one of which was, leaving sandals at the door in a neat, straight line. A Middle-Sized Bear affirmed that the best thing in the dormitory life was the Sunday evening room meeting, when the members got together for their confidential talk and prayer hour. The motto they proposed was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." All of which reminds us that in Japan, as in America, sometimes the best part of a college course, and that which is most influential, is found, not in the classroom, but in the dormitory.

Figures show that 6 girls were graduated last year from the collegiate department, 20 from the academic; and that 227 pupils were enrolled in all the departments. The Baikwa Girls' School, Osaka, graduated 19 girls and had a total membership of 227. It is good to reflect upon the influence of

these educated girls as they go out to take their place in the domestic and social life of Japan.

Welcomed Back

(South China Field)

Mr. Nelson signalized his return to Canton, after furlough, by at once inspecting certain outstations in the Heung Shang district, which no one had been able to visit during the year. Everywhere his reception indicated not only the personal affection of the Christian communities for their missionary, but also their loyalty to their new faith. At the first outstation, a large walled city, on the arrival of the boat, native brethren were on hand to escort Mr. Nelson to the service, after which a sumptuous feast was served at the house of one of the Christian friends. The following day a more formal reception was arranged and a full program of exercises carried out. At the second outstation, fourteen miles further on, a band of students from a private school was standing in line to welcome Mr. Nelson as he approached the church, while within were the boys of the station school, ready also with their salute. Men, women, and children taxed the seating capacity of this church. An impromptu reception followed, another the next day being the real and prearranged one. Mr. Nelson's companion, a native preacher who had opened this outstation a few years ago, was amazed to see the advance and present opportunity. When the house was first opened for worship not a woman dared enter. Now they actually outnumber the men.

MR. NELSON AMID HIS FRIENDS

The center of a group picture showing seventy-seven of the company who welcomed the missionary at the first outstation

Sardis Uncovered

(Western Turkey Field)

Dr. C. C. Tracy, of Marsovan, has made a visit to ancient Sardis and observed the work of his countryman, Professor Butler, of Princeton University, who is uncovering the ruins of that famous city of the past. Already rich "finds" have been made; among them portions of a temple of Artemis, indicating a building of the same stupendous character as those at Ephesus and Baalbec, and an acropolis from whose tombs were unearthed three thousand relics, including utensils, ornaments of gold and precious stones, mirrors, etc. What chiefly impressed Dr. Tracy was the significance of those "Seven Churches of Asia," of which Sardis held one. "When I think of the myriads of various nationality and advanced civilization for whose evangelization these churches were responsible, the messages to the Christian communities occupying the splendid strategic centers fill me with awe. While established amid the splendors of civilization, they were set as candlesticks in the midst of gross spiritual darkness. Did they fulfill their mission?"

One of Dr. Butler's recoveries is the marble throne of the Bishop of Sardis;

looking upon it the message to Sardis recurs to mind. A fact of current history quickened the visitor's appreciation of the word to "the angel" of that church. "Yonder among the mountains overhanging Sardis there is a robber gang led by the notorious *Chakirjali*. He rules in the mountains; no government force can take him. Again and again he swoops down like an eagle out of the sky, in one quarter of the region or another. From time immemorial these mountains have been the haunts of robbers; very likely it was so when the Revelation was written, 'I will come upon thee as a thief.' In each case the message was addressed to 'the angel of the church.' Over every church in the world there is a spirit hovering, as it were — a spirit representing that church and by whose name it can be addressed. The messages are as vital as they were at the first. 'He that hath an ear let him hear what the Spirit saith unto the churches.'"

LETTERS FROM THE MISSIONS

JAPAN MISSION

ANNUAL MEETING IN THE WOODS

Dr. James H. Pettee sends from Okayama this breezy account of the recent annual meeting of the Japan Mission. Difficulty or absence of transportation in most countries where the Board is at work prevents annual assembly of all its representatives. Japan is fortunate in that it can so closely unite the workers and unify the work: —

"There are many recipes for the cooking and serving of a first-class annual meeting. The Japan Mission of the American Board has tried all sorts. It has baked at Kobe, boiled on Mt. Hei, fried at Osaka, and steamed at Kyoto. It has used a freezer, a furnace, and everything between. It has spiced its dishes with wit, repartee, and mixed figures of speech. It has served its salads in private dining rooms, college halls, campers' tents, and Japanese hotels.

"After forty years of experience it is ready by a nearly unanimous vote to recommend the recipe it has just used for the seventh consecutive annual gathering. The leading ingredients of this tasty dish were the pines and maples, rugged scenery and exhilarating walks, medicinal waters and hot baths of Arima, a mountain town ten miles over the hills from Kobe. Time of meeting, the last week in May, Japan's ideal spring month. Social gatherings and committee meetings were held in the dining hall or guest rooms of Sugimoto Hotel, and the more formal sessions gathered in the Union Chapel on the hillside near the waterfall. It makes a fine combination to have one of the juniors, Mr. Cobb, as chairman; one of the middlers, Mr. Pedley, as docket committee; and *the* senior, Dr. Greene, as preacher.

A Year of Bereavements

"Although this thirty-ninth annual gathering was held under the shadow of special bereavement, owing to the loss by death during recent months of four well-loved, highly honored associates, Drs. J. D. Davis and J. H. DeForest, Miss M. A. Holbrook, M.D., and Mrs. Clara Brown Nagasaka, still the note of gladness and triumph which sounded so clear and strong in their masterful personalities and victorious lives keyed us to high hopes and grateful recognition at the memorial service on Sunday evening.

"Add to this a cheerful note of courage in the annual report as read by Mr. Pedley and in the supplementary reports from the stations; exceptional harmony of action in the business sessions; the enjoyable observance of two silver weddings — of the Rowlands and Stanfords — and of one birthday (we'll not mention the name, as ladies over

THE JAPAN MISSION AT ARIMA

This picture was taken at the annual meeting of 1910

twenty-one are not supposed to have birthdays); a delightful children's meeting, engineered by our youngest member, Miss Bates, and reminiscently addressed by one of the graduate children of the mission, Miss Pettee, who is spending a year in Japan; good weather, except on one day; delightful fellowships and uplifting prayer services on the general subject, 'Our Christian Faith,' and it will be seen there was little to depress and much to strengthen wearied workers.

The Persistent Call for Advance

"Other spicy ingredients of this week's feast of good things were President Harada's informing address on 'The Buddhist Law of Enlightenment,' a strong appeal by Pastor Miyagawa, of Osaka, for aggressive advance work by the mission, and brief speeches by two other Japanese workers and a visiting clergyman from Hawaii; the passage of 'Peace' and 'Federation' resolutions; of a request for four new families and seven single ladies, and of a $15,000 budget for the general work of the American Board's Japan Mission (that of the Woman's Boards being aside from this estimate) for 1912. It was felt we must have this amount of money for the proper handling of enterprises now in hand in the twelve stations of our mission.

"We beg the constituency of the Board to meet these reasonable demands so promptly that next year's gathering under the same old pines and maples of beautiful Arima in Central Japan may prove a feast and not a fast, a victory and not a vanquishment.

"God guide and sustain us every one through all the coming year."

SHANSI MISSION

A RECOVERY FROM BOXER TIMES

Dr. Percy T. Watson, in reviewing the past year's work along medical lines at the Fenchow station, shows how closely it is related to the spiritual victories that have been won:—

"Again this year the medical work has been the means of rendering blessing for the cursing of Boxer days. Mr. Feng, of Shang Ta, has been working for sev-

A YAMEN AMBULANCE

eral years to bring back into the church the man (Mr. Chang P'ei T'ang) who served as Mr. Atwater's gatekeeper in 1900, but who betrayed his trust, stealing all the things left in his care. Mr. Feng thinks this is the supreme opportunity of Christianity—to show its forgiveness for all that happened in those days of murderous hate and basest betrayal; again and again he has tried to convince this man that the new foreigners who had come never dwelt on those days, and were glad to treat every one and everything as though all were forgotten. This man has lived a life of fear ever since he betrayed his trust, feeling that he was an equal sharer in the crime with those who took the lives of his benefactors. For several years he has seen no ill will shown by the foreigners, yet, though Mr. Feng got him as far as the gate of the mission compound several times, each time fear seized him and he turned and ran away. Finally, on the last Sunday in April, he came to see the doctor, feeling so sick that he must take the chance; at least he could not lose much. When treating him the doctor knew neither his name nor his story, but the wizened face, drawn by eleven years of apprehension, made such an impression that inquiry followed and his story was learned. Later on the man came with Mr. Feng and disclosed himself, and we hope now we are on the way to help him.

A CUT-THROAT PATIENT

Healing Soul and Body

"Although every effort has been made to keep down the medical work, yet over six thousand treatments have been given during the past year in a dispensary room ten feet by twelve feet. All who come have the church and Christianity explained to them on the three regular dispensary days, and are given a chance to buy books and portions of the Bible. Many make their first visit to the mission grounds for medical treatment; so their prejudice is removed, and they come afterwards for other purposes. Most of the men who stay on our compound for treatment are those who are trying to rid themselves of the opium habit, for we have no buildings or rooms for in-patients except three or four rooms used for the opium refuge.

A HORSELESS AMBULANCE

But these patients stay with us for a month. They have chance daily to study the Bible and Christianity. This year the study has been well systematized, and what has been the result? Over eighty per cent of the men of leadership in the church have come to us in this way. If but one of the number, Mr. Chang, had come into the church during the year, the medical work would have paid many times over. Men who are the hardest to get are often the ones most worth while; to reach them requires both time and concentration such as are possible by a long stay in the hospital, when a man is often in a mood most open to honest inquiry. This Mr. Chang found in Christianity something which he thought had power to help his fellow-townsmen; at his own expense he fitted some of his buildings for a small church and opium refuge, and in less than a year over forty have entered the church.

A Changed Life

"We do not want to be deceived as to what entering the church means. If it does not mean a better man it means nothing. One other man of wealth and prominence in the city entered the opium refuge but has not come into the church; yet people class him with the church because they say he has become an entirely different man. He used to be interested in a gambling house for one thing, but this has been closed; and his treatment of men and management of his business are now such that all respect him and speak well of him. The Chinese do not spend much time theorizing about the nature of God; but they do know when a man is living a life worth while, and they respect that life and the power which makes the transformation."

FOOCHOW MISSION

PASTOR KUAN DECLARES HIS BURDEN

The Letters from the Missions are usually letters from the missionaries at work in them. Room is made here for a message from a native Chinese pastor in the interior Shaowu district who pours out his heart to the "General Officers" of the Board. Dr. Walker, of Shaowu, who forwards the letter (both the original in the Chinese characters and this exact translation of it into English), remarks that Pastor Kuan exaggerates a little in his concern for his field; that Kien-nen, another outstation, has advanced as markedly under its new pastor as has Yang-kou; but both fields are promising and deserving. "Upper circuit" is a technical name for the political division of the four rear prefectures of Fukien province, of which Shaowu, occupied by this Board, is one and the one where Christian work is oldest:—

"*General Officers*
American Board.

"*Sires;*

PLEASE INSPECT.

"The town of Yang-kou in the Middle Kingdom, in the Happy Foundation Province, on the Cimex River, is a general mart of the Upper Circuit where people and households from the Five Regions commingle, merchants and trades gather in clouds, boats and oars are coming and going. With the exception of Foochow, other places will not compare with our Yang-kou church established by the American Board, and preaching the gospel thirty odd years. In reason it ought to be standing alone and self supporting. We can only thank the mother church, and what more can we say.

"But alas this is a very benighted place with vile morals and base customs. It wholly is a fiends' entrenchment, and a demons' stockade. Hence though it has experienced the labors of zealous disciples of Christ, and the members and learners number several tens, careful inspection shows that not many are fruitful, and the Yang-kou church is still weak.

"If we search out the sources of this weakness we find, (1) Teaching and nurture have been deficient; (2) There

YANG-KOU FROM THE RIVER

is not clear apprehension of the truth; (3) Impassiveness; (4) Exhortation is not thorough. Henceforth I wish to work away at these four things, and bring the Yang-kou church to be strong and really self-supporting.

"I wholly hope that the Sires of the General Board will keep us in their hearts and with one heart will pray the Holy Spirit to send us a Paul and a Barnabas and beloved brothers and sisters to accomplish this urgent task, and save many souls to the glory of the Heavenly Father, the Savior, the Holy Spirit.

"Ardently I hope. Reverently I invite for you the peace of the Way.

"At the Yang-kou Gospel Hall,
Reverently.
Your servant,
Kuan Kin-sz.

"Inclosed is a view of Yang-kou."

NORTH CHINA MISSION

A FIRST GLIMPSE OF TIENTSIN

MISS DAVIS

Miss Edith Davis, writing of her arrival in Tientsin, furnishes a vivid picture both of the city itself and of the station in the suburb of Hsiku. Mr. Ewing met her at the *bund*, as she had come on alone in a Chinese boat from Shanghai:—

"That morning ride of five miles to Hsiku I shall never forget—my first sight of a native Chinese city. Mr. Ewing chose the cleanest *ricksha* for me, and in the 'second best' led the way down the narrow alley-like street, across the swaying bridge of boats, where it was easy by the sudden drops of five or six inches or the quick upward jerkings to know when we passed from one boat to another, and on into the most fascinating part of Tientsin City I have yet seen. Tiny shops, with most of their wares hanging outside in most ingenious ways, line the street and threaten the heads of those who ride. And such wonderful shops! In one little corner two men are making rope, and yards of it coil about their feet. Next door is a smith pounding away on red-hot iron, while another man squats on the floor and leisurely drinks his tea from the nozzle of the teapot. Next is a 'general' store, judging by its exhibits, with shelves of Chinese shoes, fancy soap, lengths of goods, toothbrushes, dishes, and ornaments, all exposed to the dust of the street, and it seems to me dangerously near the grasp of the passers-by. Every third or fourth shop is a restaurant, and only an 'odorphone' could give an idea of the smell which comes from them. (That may be a new word but it's certainly fragrant with meaning.)

The Welcome at the Mission

"Along the way Mr. Ewing called back various places of interest—our street chapel with its gorgeous blue doors, an old temple now used as a Chinese school, the Grand Canal with its muddy waters, and at last the buildings of our own station, just behind a native 'lumber yard,' which really rather

resembles a group of straw stacks in 'tidy disorder.' By the gate were some of the school children and the women of the compound with Miss MacGown, ready to welcome me with 'America.' The words were Chinese, but the tune was unmistakable, and I felt through it the cordiality they wanted to express. Again, the next day at church here, one of the teachers in the boys' school gave a speech of welcome in English for me. He was as much embarrassed as I shall be with my first Chinese speech. Miss MacGown interpreted my few words of appreciation.

"For two weeks I have been studying. It's both my hope and my despair to hear the other missionaries talk so easily. I felt at first as though the 'Great Wall' had been wrongly designated, but now that I can say two or three sentences it seems possible I may learn more in time.

"One thing which has been a continual joy to me is the radiant happiness of the missionaries whom I have met all along the way. The 'losing' of their life has indeed been the way to their finding life with a hundredfold blessing."

CENTRAL TURKEY MISSION

STRENGTHENING THE HOLD AT MARASH

Rev. F. F. Goodsell's letter of May 25, from Marash, points out several signs of the times that indicate progress in that mission center, where are located both the Theological Seminary and the Girls' College of the Central Turkey Mission: —

"I have had considerable government work to do lately in connection with securing permission for a stone wall around the lot which was recently purchased for the Girls' College. This sounds like a simple task, but it probably takes more time and patience, not to say wits, than to secure legislation in Congress. Not that I have supplied the wits; that's where my story lies. One of our Protestant men, who for twenty years or more has served on local government commissions, has given unstintedly of his time, and what was more effective, of his influence in securing the desired permission. The simple fact in all its grandeur is that the government officials trusted him. He knew their devious ways, but refused to imitate them. He is not a man of wealth, but he is a man of character, and that fact gives him in the eyes of Moslem officials even more than wealth can give him. Men of his type are too scarce even among Protestants, but that kind of business man in Turkey is not so rare as it used to be.

One act in the drama was the invitation to my home of the government commission sent to inspect the lines of the proposed wall. Such visits are usually stiff and unpleasant, but I must say I enjoyed this one. Not long before I had got some new Turkish books, historical, literary, political, etc. The visitors were interested in them, and the conversation drifted to my study of Turkish. I told them how I had worked a good deal over the New Testament in 'Osmanlija.' They wanted to see it in their own print and admired it. I just happened to have a new, extra leather-bound, gilt-edged New Testament at hand, and at a suitable opportunity offered it as a gift to the mayor. He accepted it very graciously and carried it away with him. How much time he will give to the reading of it I don't know, but I have no doubt it will convey a message by its very presence in his house.

The Making of Native Pastors

"We graduate six students from the seminary next month. During the last four months I have come to know them fairly well, and I am very hopeful that each one of them will prove himself a capable, faithful servant of the Lord Jesus. One has accepted a call to the Second Church of Hadjin; one goes to the First Church in Aintab; another will be the pastor of the Third Church in Marash; still another goes to Oorfa; a fifth will co-operate with German missionaries at Zingerdere. They

have proved themselves industrious students as well as warm-hearted Christian men. Thus far thirteen students have applied for admission to our new class, all of them college graduates; this is encouraging. We are urged to receive a special class for a year's training, particularly in Bible study, with a view to work in villages which cannot at present be supplied with regularly trained men.

Very Like a Young Men's Christian Association

"Another aspect of work here that is encouraging is the reading room, which we hope is the beginning of more aggressive Christian effort among young men of all races. We have a building in which we should like to install a suitable gymnasium and conduct a night school in addition to the reading room. Thus far Mr. Favre, of Geneva, has most kindly helped us to finance the project, which I regard as especially effective in breaking down prejudices and giving greater scope for the exercisè of the ministry of friendship among all young men. The military class frequent the reading room a good deal; but also teachers, priests, laborers, and all who can read have found there something to their liking. A young man gives his entire time to the work, and we are gratified to see his grasp of the opportunity."

THE WIDE FIELD

INDIA

THE EDUCATION OF INDIA'S WOMEN

Rev. R. E. Hume, of Bombay, calls attention to a striking illustration of the revolution which has taken place in Hindu society, witnessed in the recent first prize distribution of the Chanda Ramji Hindu Girls' High School:—

"A very wealthy Hindu died some time ago, directing his executor to build a Hindu temple with his estate. The executor fulfilled the direction. But considerable money remained. So this administrator went to the high court with an application stating that he had fulfilled all the requirements of the will, and requesting that he be allowed permission to use the remainder of the estate for the higher education of Hindu females. The request was granted by the high court, and last Saturday occurred the first annual commencement exercises of that school. Is not that astounding? After the building of a Hindu temple a Hindu gentleman managed to divert $100,000 to the educating of Hindu girls and women in a way which cannot but overthrow some of their belief in Hinduism!

"When Miss Cynthia Farrar was starting the first girls' school in Ahmednagar, she called on the mayor of the town and invited him to send his daughter to the school. The proud Brahman pointed to a donkey at the door and said to the missionary, 'When you have taught that donkey to read and write, then you can come to me and I will let you have my daughter for your school.' Since that time, indeed since the time when Gordon Hall, the pioneer missionary of the American Board, who was also a pioneer Protestant Christian missionary in Western India, started the first girls' school that was ever established in all India, a mighty revolution has taken place in the attitude of Hindus toward their women.

"Certainly it was a notable occasion last Saturday. Her Excellency Lady Clark, wife of the governor, presided at this first occasion of its kind in the presidency. The graduating class acquitted themselves about as well, I believe, as would the graduating class of almost any girls' school in America. The other pupils of the school, in which number are included not only unmarried Hindu girls but also some married Hindu women and some Hindu widows,

were present, together with a throng of Hindu men and women, who came to honor the occasion. The openness and publicity would have been almost incredible to my grandfather and grandmother Hume, who came to Bombay seventy-two years ago.

"The Hindus now are wanting the benefits of education for the women whom previously they had been keeping in subjection. However, when they have come to the point of starting a high school designed primarily for Hindus, which now contains 188 pupils (a number larger than in our own mission high school in Bombay), they cannot find a Hindu woman who is qualified for the post of principal. So they have to get a Parsi woman, as one more nearly akin to themselves than the Christians. But, lo, even in her case the fact comes out that she is a graduate of Wilson College, which is the only Christian Protestant college affiliated in Bombay University, and is conducted by the United Free Church of Scotland Mission. It will not be long. I suppose, before there will be a Hindu woman college graduate who will be fitted and available for the post of principal of this Hindu girls' high school. Already the daughter of the maharaja of Baroda has passed the entrance examinations of Bombay, and the recently married chief of Sangli chose for his bride a young woman who had studied one year in Elphinstone College (the government college in Bombay). These facts evidence the need which I feel very deeply for a Christian woman's college in Bombay.

"After all it is not merely education or improved industrial conditions or a better political government that has been changing society in this land. It is pre-eminently the Spirit of Jesus Christ that has been bringing in the kingdom of God in India. May we have more of that from all persons in America who would like to share with their less privileged sisters and brothers in India the blessings of the Christian civilization which they themselves have enjoyed!"

THE PORTFOLIO

A British Admiral's Experience

Rear Admiral Winnington-Ingram told us at Queen's Hall what it was that led him to be interested in foreign missions. It was what he had seen of their effects. He said it needed some pluck, for one not accustomed to speak in public, to stand before that large audience, but when critics like Sir Hiram Maxim were decrying the character and work of missionaries he could not withhold his testimony. The first thing that impressed him and made him "resolve to keep his eyes open" was what he found when his squadron visited the Fiji Islands some thirty years ago. When the Wesleyan missionaries had gone there the islanders were cannibals. But when on his visit these same islanders proposed to perform a war dance for the amusement of the British officers and crews, they could find no clubs and had to borrow some from Europeans who had kept them as curiosities. In China, more recently, he went on board a Chinese man-of-war, a much bigger vessel than the one he was in command of, and when the Chinese captain returned his call and was offered a glass of sherry, he said, "Since I have been a Christian I do not take any alcohol." The admiral must tell the sequel in his own delightful way:—

"I thought it was only very low-class Chinese who were Christians, and to find a Chinese captain a Christian was very encouraging to me. So I asked him on board to luncheon, and he came on board with a Bible as large as that [the speaker stretched out his hands] under his arm. We all received him, and two of my officers who were coming to lunch were a little frightened

when they saw that. After our luncheon I asked him to tell us how he was converted. He said he was educated at St. Paul's College, Hong Kong; that he was not a Christian then; that he had to go and fight the Japanese at the battle of Yalu, and he felt that Taoism was a very bad religion to fight on; and he did not feel happy, though he came through all right and his ship was not sunk like most of the Chinese ships were at the time; and that when he was going through the streets of Tientsin a missionary asked him to enter a mission hall, and he went in and was converted, and he immediately set to work and converted the doctor of his ship and a great many of his crew."

From a report of the recent anniversary of the Church Missionary Society of England as given in the Church Missionary Review.

The Mote and the Beam

No one who travels in our mail steamers or through South Africa can remain long in ignorance of the strong opposition there is in many quarters to the missionary enterprise. What strikes one most about that opposition is its want of information, its unreasonableness, and its illogicality. The other day a leading merchant in one of our large seaports announced with much emphasis that the natives ought to be left in their natural state. When it was suggested to him that he and those who thought with him ought then to be consistent and employ no native labor, he gasped at the suggestion and declared that they could not carry on business without it. After denouncing educated natives as knaves, he admitted that he had in his own employ an educated native who was most useful, and who, so far as he had experience of him, was perfectly trustworthy and honest.

This same merchant had taken great offense at a native lad he had seen in an upcountry railway station because the lad was dressed in rather sporting attire and had a field glass hung over one shoulder. Evidently it had not occurred to him that in all likelihood his own or some other firm had imported both the sporting attire and the binocular, and had sent them to an upcountry trader to be sold; or that the trader had in all probability induced the native to buy these very articles to which such strong exception was taken. Who then was most to blame, the merchant, the trader, or the native? Taste in dress, as in other things, requires education; in our experience the better educated a native is the more modestly does he dress. The most saddening part of the whole conversation was the utter absence of any trace of altruism on the part of the merchant, despite the boasted centuries of Christian civilization behind him. So far as one could judge his aim was to get all he could out of the native, but to leave him no better for contact with himself.

From The Christian Express of Lovedale, South Africa.

Christianity the Tonic of Civilization

The Filipino is not endowed with great powers of resistance either physically or morally. The result is that the bad concomitants of Western civilization are a constant menace to him. If we with our higher degree of vitality, and the vigorous moral training of centuries, stand so badly the pressure of that refined materialism which is the bane of modern civilization, we must not be surprised if the Filipinos are injured by it. The question is sometimes asked, Why press Christianity on the Orient? The answer is, Because it is the one means by which the Oriental can be made strong enough to meet the menace of civilization even in a third-rate way. Heathen cults may be good enough for him as long as he lives in isolation, but the moment the flood gates of civilization are opened and he is caught in the swirl, the one conserving force in civilization, Christianity, must be given him or he will perish and involve others in his ruin. The Christianity which the great mass of the Filipinos now profess needs a strong injection of Puritan austerity and love

of righteousness. It is to a large extent pious rather than moral.

From Bishop Brent's address at the Mohonk Conference, as quoted in the Record of Christian Work.

Theosophy in Its Homeland

The Theosophists in Madras, where the headquarters of the Theosophical Society are situated, are having at present what may be called a bad time. It is well known that there are two sections of this society — one that deals in the platitude of general brotherhood, which does not demand much vigor of thought or activity of life; and the other, called the E. S., or esoteric section, which dabbles in the occult, and which evidently is the dominant section. It is this latter that has come in for severe criticism in the columns of *The Hindu*.

Well-instructed persons know that theosophy was founded by one of the greatest frauds of the last century, Madame Blavatsky. She found a pack of fools (to use her own expression) — European and Indian — ready to hand, eager for her occult manifestations. Indian papers in the eighties were full of these occult phenomena. They were produced by the masters, or mahatmas, who lived in Tibet and occasionally vouchsafed an appearance to the faithful. Koot Hoomi was the most famous of these, and he enjoyed a great reputation, till the bubble was pricked by Monsieur and Madame Coulomb in the pages of *The Christian College Magazine*. Madame Blavatsky left India and never returned. When Colonel Olcott died a few years ago, there was dissension in the society as to who should be its president. Then the mahatmas again appeared, and in no uncertain tones declared that Mrs. Besant must rule. At the time many wondered that Mrs. Besant could put forth such a plea for her assumption of the presidentship of the Theosophical Society. In spite of secessions she has been able to hold her own.

Apparently the interference of the masters has quickened interest in the esoteric section of the Theosophical Society, and prodigies are again forthcoming to satisfy the faithful. The latest is a lad, described as of dull parts, who has written some mystical book which is proof positive of the influence of the mahatmas, though the skeptics say it is due to the inspiration of Mr. Leadbeater, who for a time was under a cloud on account of his teaching young lads practices that cannot be named here. This lad is said to be an incarnation of Alcyone, and his body is being prepared to receive the coming Christ!

These things are too much for the more thoughtful to swallow, and the columns of *The Hindu* are full of letters of remonstrance, protest, and criticism. Mrs. Besant makes no reply save to say that those who criticise remind her of snakes hissing at the Himalayas, which, as one points out, is hardly a brotherly thing for the president of the society of universal brotherhood to give utterance to. The question is still under discussion. We do not anticipate any results; but it ought to open the eyes of those who have been beguiled by the sophistry and oratory of Mrs. Besant. We have not for years come across such careful and severe criticisms of the movement, and all are by Indians as far as we can judge.

From editorial in the Harvest Field, the representative magazine of missionary work in the Indian empire.

THE BOOKSHELF

A Chinese Appeal Concerning Christian Missions. By Lin Shao-Yang. New York and London: G. P. Putnam's Sons. $1.50 net.

One cannot read this book without seriously questioning whether the author is a Chinese. If he is, he must have lived so long in an English-speaking country that he has lost his right to speak for China.

Whoever he is, his trouble is not so much with Christian missions as with Christianity. The arguments of the book are arrayed against what the author calls "a decadent religion." While acknowledging the great value to China of the missionary medical and educational work, he takes issue with any endeavor to propagate Christianity among the Chinese. He ignores, for the most part, the work of the great missionary statesmen and leaders and centers his attack upon methods used by the most fanatical and ignorant, many of which are not approved by the leading missionary societies. About two-thirds of the volume is given to showing that Christianity is not a world religion. The book contains nothing new except a new revelation of an old prejudice based upon garbled evidence.

J. L. B.

India Awakening. By Sherwood Eddy. New York: Missionary Education Movement of the United States and Canada. Pp. 273. Illustrated. Appendixes, tables, and index. Price, cloth, 50 cents; paper, 35 cents; postage, 8 cents extra.

For review of this new volume in the Forward Mission Study Courses, see article in the Home Department of this issue.

Life of Benjamin Schneider, D.D.: A Missionary of the Reformed Church in the United States through the American Board. By Rev. James I. Good, D.D. Philadelphia: Board of Foreign Missions, Reformed Church in the United States. Pp. 76.

Some of the older members of the American Board will remember the figure of Dr. Schneider, one of that remarkable group of men who laid the foundation of the Board's work in Asiatic Turkey. In this volume of modest size the reader will find not only Dr. Schneider's life story, set forth with much interesting detail, but a vivid picture of the immeasurable sacrifice, toil, and struggle with which the beginnings of evangelical work in Turkey were attended. One can better appreciate such a missionary center as Aintab today after reading how Dr. and Mrs. Schneider and their associates wrought in the day of beginnings at that interior station.

The book is written by Dr. Good, secretary of the Foreign Mission Board of the Reformed Church, in connection with the seventieth anniversary of the organization of that Board, whose origin and inspiration are thus traced back to the representatives of that communion who served under the American Board.

Report of the Conference of the World's Student Christian Federation. New York, 124 East Twenty-eighth Street: World's Student Christian Federation. Pp. 327. Price, 40 cents.

What first attracts attention to this book is its prompt appearance. The echoes of the Conference have not died away, indeed reports of it have scarcely appeared in the monthly magazines, before this compendium of the addresses and discussions of that memorable assembly is put before us in attractive form. It hardly need be said that a book containing addresses of such Christian leaders of all lands as spoke at this international conference contains a wealth of good reading. All who are interested in seeing how the gospel is being presented to the students of the world by men who are expert at that task will wish to read the reports of the Constantinople Conference.

Doctor Apricot of "Heaven Below." By Kingston De Gruche. New York: Fleming H. Revell Co. Price, $1.00 net.

This is a story of the development of the Hangchow Medical Mission of the London Church Missionary Society under the inspiring leadership of Dr. Duncan Main. There are not a few side lights thrown upon Chinese life and character. The value of the book, however, lies in its clear portrayal of missionary medical work in China and in its setting forth of the spiritual purpose of an up-to-date Christian doctor in that land. The hospital and dispensary are made use of in revealing Jesus Christ, though the book makes it clear that medical missions are not a mere adjunct to the preaching of the gospel to the Chinese; rather an integral part of the mission of the church to China. The author describes what she has actually seen and heard, and manages skillfully to make the reader feel the influence of the Doctor's "Cheer Up" Society.

E. F. B.

THE CHRONICLE

ARRIVALS ON THE FIELD

May 20. At Talas, Turkey, Rev. Charles H. Holbrook.

May 22. At Mt. Silinda, Africa, Rev. and Mrs. John P. Dysart.

ARRIVALS IN THIS COUNTRY

June 14. At New York, Mrs. William O. Ballantine and Dr. Ruth P. Hume, of the Marathi Mission.

June 28. At New York, Rev. and Mrs. Henry K. Wingate, of the Western Turkey Mission.

July 3. At Vancouver, Rev. Mark Williams, of the North China Mission, and Dr. and Mrs. W. A. Hemingway, of the Shansi Mission.

DEPARTURES

July 1. From Boston, Mr. John W. Stanley (see page 339).

July 5. From San Francisco, Dr. Robert A. Hume, returning to the Marathi Mission.

July 12. From Vancouver, Miss Louise DeForest, going to Japan (see page 339).

July 15. From New York, Dr. and Mrs. Edward Riggs and Dr. and Mrs. Alexander MacLachlan, returning to the Western Turkey Mission.

July 20. From New York, Rev. and Mrs. H. M. Irwin, returning to the Western Turkey Mission.

July 22. From Montreal, Miss Eva M. Swift, returning to the Madura Mission.

July 28. From Montreal, Dr. and Mrs. Robert G. Moffatt, going to West Africa (see page 338).

MARRIAGE

June 1. Rev. Frederick P. Beach and Miss Ruth P. Ward, of the Foochow Mission.

BIRTH

June 8. At Harpoot, Turkey, a daughter, Harriet Elizabeth, to Dr. and Mrs. H. H. Atkinson.

DEATH

June 5. At Madura City, India, Mrs. Harriet A. Van Allen, wife of Dr. Frank Van Allen (see page 352).

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A beautiful memorial pamphlet has been issued by the editor of *The Ashton Chronicle*, South Dakota, concerning Rev. George L. W. Kilbon, a son of our Zulu Mission in Natal, who rendered missionary service for a brief period in South Africa. For four years he had a pastorate exceptional in its success in Athol and Ashton, So. Dak., where he died in March last. Copies of this impressive memorial may be secured of The Ashton Chronicle Press.

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Tidings have been received of the death at Lihue, Hawaii, on May 25, of Mrs. Mary S. Rice, widow of William H. Rice, familiarly known at the islands and elsewhere as "Mother Rice." Mrs. Rice was the daughter of missionaries among the Seneca Indians, and was born, October 11, 1816, at a village near what is now Buffalo, N. Y., and was therefore at the time of her death nearly ninety-five years of age. Mr. and Mrs. Rice were married in 1840, and were designated for work in the American Board's mission in Oregon; but the difficulties in that region were such they finally decided to abide in Hawaii, for which they sailed from Boston, November 14, 1840, the voyage to Honolulu taking 188 days. They established their home at Hana, on the island of Maui, and a few years later removed to Lahaina; after a few months there they were called to Punahau, where, on the death of Mrs. Daniel Dole, Mrs. Rice was made matron of the Punahau School, now Oahu College. In this position Mrs. Rice rendered most excellent service in the care of missionary children, who regarded her with great affection; among them were Samuel C. Armstrong, of Hampton, the Gulick brothers, and W. D. Alexander, to whose education she devoted much attention.

In 1854, when attempting to reduce mission expenses, Mr. Rice moved to Kauai, taking the superintendency of a young sugar plantation. He was the first to introduce irrigation in the Hawaiian Islands. For a time this enterprise was not successful financially, and Mr. and Mrs. Rice were obliged to take their small salary in stock of the company, in place of cash. This, however, proved to be later on a source of large income, which "Mother Rice" spent most generously in various benevolent enterprises far and near. In connection with his work Mr. Rice preached each Sunday until his death in 1863. Mrs. Rice was a woman of intellectual force, full of humor, and skillful in her work, her heart prompting her to a great variety of religious activities. At her funeral the people manifested great respect for her memory; the native pastor and her grandson, Rev. Hans Isenberg, conducted the service, which was attended by crowds of people.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch., 7.19; Friend, 5, 12 19
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support missionary, 225 00
Belfast, 1st Cong. ch., of which 10 from Friends, 30 00
Benton Falls, Cong. ch. 10 50
Bridgton, 1st Cong. ch. 17 15
Lewiston, Pine-st. Cong. ch. 46 00
Norridgewock, Friend, 5 00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; St. Lawrence Cong. ch., 43.16; H. W. Shaylor, 5, 423 16
South Berwick, Cong. ch., Helen D. Sewall, 60 00
Warren, Cong. ch. 20 70——849 70

New Hampshire

Amherst, Cong. ch. 14 72
Bradford, Cong. ch. 2 00
Chichester, Cong. ch. 9 70
Concord, J. T. Sleeper, 5 00
Dover, 1st Cong. ch. 100 00
Francestown, Cong. ch., of which 12 from Friend, 36 60
Keene, 1st Cong. ch., for work in Tirumangalam, 140 00
Nelson, Cong. ch. 26 00
Peterboro, Union Cong. ch. 25 00
Rochester, 1st Cong. ch. 33 40
Webster, 1st Cong. ch. 38 13——430 55
Legacies.— Bow, Mary E. A. Dow, 5 25
435 80

Vermont

Burlington, 1st Cong. ch. 350 00
Craftsbury, North Cong. ch. 29 00
East Brookfield, Cong. ch., toward support Dr. C. W. Young, 12 00
Ludlow, Cong. ch. 7 58
Lunenburg, Cong. ch. 5 00
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 23 60
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, 65 00
South Woodbury, Cong. ch. 3 00
Springfield, Cong. ch. 135 20
Waterford, Cong. ch. 2 80
Wells River, Cong. ch. 50 00
Williamstown, Cong. ch., toward support Dr. C. W. Young, 19 55——702 73
Legacies.— Leicester, Elizabeth B. Story, by L. A. Severy, Adm'r, 200, less tax, 190 00
892 73

Massachusetts

Amherst, South Cong. ch. 18 70
Auburn, Cong. ch. 36 00
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell, 305; Washington-st. Cong. ch., 43, 348 00
Boston, Pilgrim Cong. ch. (Dorchester), 225; Phillips Cong. ch. (South Boston), 45.25; Shawmut Cong. ch., 24.05; Ezra Gifford, for native workers among Mohammedans in India and China, 100; Merrill Dexter & Co., for Mindanao, 10, 404 30
Boxford, 2d Cong. ch. 5 00
Braintree, 1st Cong. ch., Friend, 1,000 00
Brimfield, 1st Cong. ch. 23 00
Brookline, Friend, 50 00
Cambridge, Pilgrim Cong. ch., 76.61; 1st (Prospect-st.) Cong. ch., 37.07; Austin Phelps Dean, for Aruppukottai, 1, 114 68
Concord, Trin. Cong. ch. 45 65
Dalton, 1st Cong. ch. 500 27
Dunstable, Cong. ch. 26 46
East Bridgewater, Union Cong. ch. 24 00
Easthampton, 1st Cong. ch. 28 71
East Longmeadow, Cong. ch. 35 90
Enfield, Cong. ch., Mrs. Henry M. Smith, 100 00
Fall River, Central Cong. ch. 165 60
Falmouth, 1st Cong. ch. 80 00
Fitchburg, Harry B. Peters, 1; Friend, 25, 26 00
Framingham, Plymouth Cong. ch. 100 00
Granby, Cong. ch. 14 56
Hadley, 1st Cong. ch., 10.23; Friend, 50, 60 23
Hamilton, Cong. ch. 27 66
Haverhill, Riverside Mem. Cong. ch., to const. Rev. Joseph L. Hoyle, H. M., 50; Center Cong. ch., 37.68, 87 68
Haydenville, Cong. ch. 3 00
Hinsdale, Cong. ch. 26 34
Lee, Cong. ch. 137 00
Leominster, F. A. Whitney, 15 00
Littleton, Cong. ch. 17 00
Lowell, Kirk-st. Cong. ch. 140 00
Medford, West Cong. ch. 46 33
Melrose, Ortho. Cong. ch. 206 00
Middleboro, Friend, 2 00
Millbury, Cong. ch. 72 62
Millers Falls, Cong. ch. 7 00
Mt. Hermon, Wm. F. Nichols, 100 00
Nantucket, 1st Cong. ch. 8 00
Natick, 1st Cong. ch. 125 00
Newburyport, Central Cong. ch., 125; Belleville Cong. ch., 89.63, 214 63
Newton, Eliot Cong. ch. 100 00
Newtonville, Central Cong. ch., for Shansi, 300 00
North Adams, Cong. ch. 240 00
Northampton, A. G. Jewett, 15 00
North Chelmsford, 2d Cong. ch. 13 88
Peru, Cong. ch. 3 25
Richmond, Rev. Wm. M. Crane, for Erzroom, 166 66
Sandwich, Cong. ch. 24 00
Saugus, 1st Cong. ch. 8 50
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 36 36
Shelburne Falls, Cong. ch. 76 00
Somerville, Broadway Cong. ch., Friend, for Mindanao, 25; Highland Cong. ch., 10.02, 35 02
South Dartmouth, Cong. ch. 6 00
Springfield, Hope Cong. ch., toward support Rev. B. P. Mathews, 150; U. C., 5, 155 00
Taunton, Trin. Cong. ch., 117.40; Union Cong. ch., 10.26, 127 66
Waltham, 1st Cong. ch., for Mindanao, 30 00
Wellesley, Cong. Club, for work in Sivas, 75; A. M. G., for Adana, 10, 85 00
Wellesley Hills, 1st Cong. ch. 56 77
Westboro, Evan. Cong. ch. 51 60
West Medway, 2d Cong. ch. 25 00
West Somerville, James C Clarke, 25 00
Williamstown, John H. Hewitt, 10 00
Winchester, 1st Cong. ch., of which 125 toward support Rev. A. W. Clark, 275 00
Worcester, Clara Willis, 35; Frank E. Baker, of which 2.50 for Mindanao and 2.50 for Adana, 5, 40 00
Wrentham, Original Cong. ch. 15 46—6,363 48
Correction.— Item acknowledged in July *Herald* from Cong. ch., Fall River, Mass., should have been from Cong. ch., Mill River, Mass.
Legacies.— Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Watertown, Edward D. Kimball, add'l, 6 00——46 00
6,409 48

Rhode Island

Providence, Plymouth Cong. ch., 55.50; Wm. R. Talbot, 10, 65 50

Young People's Societies

VERMONT.—Ludlow, Jun. Y. P. S. C. E. 10 00
MASSACHUSETTS.—Amherst, 1st Y. P. S. C. E., for Harpoot, 30; Andover, South Y. P. S. C. E., for Ing-hok, 10; Arlington, Y. P. S. C. E., for Mt. Silinda, 4.70; Boston, 2d Y. P. S. C. E. (Dorchester), for Adana, 50; Bridgewater, Scotland Y. P. S. C. E., 5; Cambridge, 1st (Prospect-st.) Y. P. S. C. E., for Pangchwang, 15; Gardner, Y. P. S. C. E., for work in Turkey, 30; Gloucester, Trinity Y. P. S. C. E., for Mindanao, 5; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30; Lawrence, South Y. P. S. C. E., for Shaowu, 10; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; Millers Falls, Y. P. S. C. E., 5; Warren, Y. P. S. C. E., 1; Wellesley, World in Boston Stewards, for work of Rev. H. A. Neipp, 30, 255 70
265 70

Sunday Schools

MAINE.—Madison, Cong. Sab. sch. 5 00
NEW HAMPSHIRE.—Dunbarton, Cong. Sab. sch. 4 00
MASSACHUSETTS.—Beverly, Washington-st. Cong. Sab. sch., Prim. Dept., for Hadjin, 10; Fitchburg, Rollstone Cong. Sab. sch., 9.63; Lawrence, South Cong. Sab. sch., Prim. Dept., for Mindanao, 2; Lowell, 1st Cong. Sab. sch., 6.75; Millers Falls, Cong. Sab. sch., 5; Newton, Eliot Cong. Sab. sch., 50; Sandwich, Cong. Sab. sch., 4; Springfield, South Cong. Sab. sch., Girls' Dept., 5; Worcester, Bethany Cong. Sab. sch., class No. 3, and Grace I. Chapin, for Pangchwang, 15, 107 38
116 38

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch. 70 00
Derby, 2d Cong. ch., 34.13; 1st Cong. ch., 32.65, 66 78
East Haven, Cong. ch. 23 25
Easton, Cong. ch. 10 00
Fair Haven, Pilgrim Cong. ch. 23 87
Guilford, 3d Cong. ch., for Shaowu, 50 00
Haddam, Cong. ch., toward support Rev. G. C. Raynolds, 18 00
Hartford, Wethersfield-av. Cong. ch., 32.62; Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700; Newman Hungerford, 10, 742 62
Higganum, Cong. ch. 10 00
Huntington, Cong. ch. 30 00
Kent, 1st Cong. ch., for Adana, 10 02
Meriden, Center Cong. ch. 35 00
Middletown, 1st Cong. ch., 26.28; Mrs. H. Lucentia Ward, 5, 31 28
Plainfield, 1st Cong. ch. 10 00
Putnam, 2d Cong. ch. 148 83
Salisbury, Cong. ch. 4 90
Somers, Cong. ch. 4 75
Southington, Cong. ch. 10 00
South Manchester, Cong. ch. 60 00
Southport, Cong. ch., toward support Rev. W. B. Stelle, 25 00
Stamford, Long Ridge Cong. ch. 5 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 522 50
Thomaston, Cong. ch. 12 31
Waterbury, Mr. and Mrs. L. W. Tillotson, for Adana, 36 00
Westchester, Cong. ch. 4 45
West Haven, 1st Cong. ch. 49 00
Windsor, 1st Cong. ch. 24 51
Winsted, 1st Cong. ch. 30 23—2,068 30

New York

Albany, 1st Cong. ch. 75 00
Brooklyn, Flatbush Cong. ch., 163.62; Immanuel Cong. ch., 42.48; ch. of the Evangel, 28.10, 234 20
Buffalo, Plymouth Cong. ch. 25 00
Carthage, Cong. ch. 27 00
Cortland, H. E. Ranney, for work in China, 100 00
Jamaica, James A. Towle, 10 00
Middletown, 1st Cong. ch., Two friends, for Ing-hok, 30 00
Mt. Kisco, Benjamin Durham, 5 00
North Guilford, Cong. ch. 4 00
Quaker Hill, Christ Cong. ch. 17 57
Riverhead, Sound-av. Cong. ch. 37 00
Rochester, Mrs. M. Jagnow, for work in Micronesia, 5 00
Rutland, Cong. ch. for native helper, Madura, 23 00
Utica, Plymouth Cong. ch. 27 62
West New Brighton, Immanuel Cong. ch., for Ing-hok, 20 00
——, Friend, Central New York, 40 00——680 39
Legacies.—Parishville, Caroline M. Adgate, by Edwin M. Perkins, Ex'r, 100 00
780 39

New Jersey

Asbury Park, 1st Cong. ch. 12 00
Wenonah, Redford A. Sargent, 5 00——17 00

Pennsylvania

McKeesport, 1st Cong. ch. 13 95
Ridgway, Priscilla Little, 1 00——14 95

Ohio

Burton, Cong. ch. 6 00
Centennial, Cong. ch. 1 50
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 330; Hough-av. Cong. ch., for Ing-hok, 62.27; 1st Cong. ch., 21.96; Mizpah Cong. ch., 10; Mrs. P. B. Smith, 10, 434 23
Columbus, South Cong. ch. 15 00
Huntsburg, Cong. ch. 5 00
Isle St. George, Cong. ch. 5 40
Mt. Vernon, 1st Cong. ch. 24 00
Oberlin, 2d Cong. ch. 127 05
Oxford, M. F. L., for Ing-hok, 50 00
Parkman, Cong. ch. 22 00
Radnor, Cong. ch. 20 79
Sandusky, 1st Cong. ch. 2 90
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Central Cong. ch., 44; Washington-st. Cong. ch., 31.59, 197 59
Twinsburg, Cong. ch. 54 00
Youngstown, Plymouth Cong. ch. 45 00—1,010 46

North Carolina

Tryon, Cong. ch. 40 00

Georgia

Atlanta, ch. of Christ, 4 00
Nicholls, Cong. ch. 3 00——7 00

Florida

Pomona, Cong. ch. 4 75

Young People's Societies

CONNECTICUT.—Hockanum, South Y. P. S. C. E., 9.46; Plainfield, 1st Y. P. S. C. E., 9, 18 46
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10; Brookton, Y. P. S. C. E., 4; Buffalo, Plymouth Y. P. S. C. E., of which 3 for Aruppukottai and 3 for India, 6; Tallmon, Y. P. S. C. E., for Adana, 15, 35 00
NEW JERSEY.—Jersey City, 1st Y. P. S. C. E., for Aintab, 30 00
PENNSYLVANIA.—Johnstown, 1st Y. P. S. C. E. 5 00
88 46

Sunday Schools

CONNECTICUT.—New Britain, South Cong. Sab. sch., 11; New London, 1st ch. of Christ Sab. sch., toward support Rev. C. N. Ransom, 20.75; Southington, 1st Cong. Sab. sch., 25.29; Stonington, 2d Cong. Sab. sch., 15.11, 72 15
NEW YORK.—Buffalo, 1st Cong. Sab. sch., toward support Rev. C. M. Warren, 50; Henrietta, Cong. Sab. sch., Children's Dept., 6.25;

New York, Manhattan Cong. Sab. sch., 100; do., Olivet Cong. Sab. sch., 50, 206 25
NEW JERSEY. — Bound Brook, Cong. Sab. sch., for Adana, 30; Montclair, 1st Cong. Sab. sch., for Adana, 30; Westfield, ch. of Christ Sab. sch., for Mt. Silinda, 30, 90 00
PENNSYLVANIA. — Monterey, Hawley Memorial Cong. Sab. sch. 10 00
OHIO. — Cleveland, Hough-av. Cong. Sab. sch., for Mindanao, 30; do., Park Cong. Sab. sch., 26.19; Painesville, 1st Cong. Sab. sch., for Mindanao, 20; Ravenna, 1st Cong. Sab. sch., for Pangchwang, 35, 111 19
489 59

INTERIOR DISTRICT

Kentucky

Ludlow, Cong. ch. 7 00

Tennessee

Nashville, Fisk University, Union ch., of which 8.21 from Wednesday evening missionary meetings, 25 00

Louisiana

Hammond, Cong. ch. 10 00
Roseland, 1st Cong. ch. 5 00——15 00

Texas

Dallas, Central Cong. ch. 17 65

Illinois

Aurora, E. E. Bouslough, 200 00
Batavia, Cong. ch. 25 25
Brookfield, Cong. ch. 7 00
Buda, Cong. ch. 55 00
Burnside, Immanuel Cong. ch. 5 00
Caledonia, Cong. ch. 5 00
Chicago, South Cong. ch., 47.06; Bethany Union Cong. ch., 10, 57 06
Dwight, Cong. ch. 10 00
Galva, 1st Cong. ch. 75 00
Joy Prairie, Cong. ch. 87 10
Marseilles, J. Q. Adams, 25 00
Rockford, 1st Cong. ch., 1; Ralph Emerson, to const., with previous donations, MRS. ADALINE E. THOMPSON AND MRS. DORA B. WHEELER, H. M's, 100, 101 00
Sandwich, Cong. ch. 47 90
Springfield, J. E. Chapin, 5 00
Sterling, Cong. ch. 87 00
Waukegan, Ger. Cong. ch. 5 00——797 31
Legacies. — Naperville, Mrs. N. C. Knickerbocker, 100 00
897 31

Michigan

Olivet, Cong. ch. 27 28
St. Clair, Cong. ch. 21 76
Three Oaks, Cong. ch. 93 20——142 24

Wisconsin

Beloit, 2d Cong. ch. 13 40
Cable, Cong. ch. 5 00
Darlington, John Bray, 25 00
Elkhorn, 1st Cong. ch. 25 00
Embarrass, Cong. ch. 3 50
Hartford, 1st Cong. ch. 200 00
Sparta, 1st Cong. ch. 40 09
Trevor, Liberty Cong. ch. 5 00
Wauwatosa, Cong. ch. 100 00——416 99

Minnesota

Alberta, Cong. ch. 3 37
Cass Lake, 1st Cong. ch. 6 00
Chokio, Friends, 7 82
Fairmount, 1st Cong. ch. 20 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 135.96; 5th-av. Cong. ch., 75, 210 96
Plainview, Cong. ch. 14 00
Sauk Center, 1st Cong. ch. 12 50
Waseca, Cong. ch. 20 00
Winthrop, Union Cong. ch. 13 50——308 15

Iowa

Baxter, Cong. ch., Ladies' Aid Soc. 5 00
Eldora, 1st Cong. ch. 100 90
Grinnell, 1st Cong. ch. 245 00
Humeston, 1st Cong. ch. 3 76
Little Rock, 1st Cong. ch. 13 00
Sergeant Bluff, Ervine Dewey, 5 00
Van Cleve, Cong. ch. 20 00
Wittemburg, Cong. ch. 6 00——397 76

Missouri

Kansas City, 1st Cong. ch., 400; Westminster Cong. ch., 300, 700 00
Lebanon, Cong. ch. 17 13——717 13

North Dakota

Barrie, Cong. ch. 13 07
Cooperstown, 1st Cong. ch. 44 55
Crary, 1st Cong. ch. 12 86
Pettibone, Friend, 50
Sanborn, Cong. ch. 25 00——95 98

South Dakota

Aberdeen, Cong. ch. 12 74
Elk Point, Cong. ch. 22 35
Hudson, Cong. ch. 10 00——45 09

Nebraska

Albion, Cong. ch. 27 75
Aurora, 1st Cong. ch., of which 31.22 for work of Dr. E. L. Bliss and 6 toward support Dr. E. L. Bliss, 37 22
Lincoln, Vine Cong. ch. 5 00
Rising City, Cong. ch. 11 00——80 97

Kansas

Dover, Cong. ch. 10 00
Eureka, Francis Moss, 5 00
Wichita, Fairmount Cong. ch. 31 20——46 20

Montana

Pompey's Pillar, Cong. ch. 1 00

Young People's Societies

IOWA. — Charles City, Sunbeams Miss. Soc., for Marsovan. 5 00
SOUTH DAKOTA. — Redfield, Redfield College, Ger. Y. P. S. C. E. 4 00
9 00

Sunday Schools

ILLINOIS. — East Moline, Plymouth Cong. Sab. sch., 7; Moline, Union Cong. Sab. sch., 4, 11 00
IOWA. — Clarion, Cong. Sab. sch., Birthday Box, 1 41
SOUTH DAKOTA. — Fairfax, Bethlehem Ger. Cong. Sab. sch., 5; do., Hope Ger. Cong. Sab. sch., 4, 9 00
KANSAS. — Chapman, Cong. Sab. sch. 3 50
MONTANA. — Billings, 1st Cong. Sab. sch., for Adana, 30 00
54 91

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch. 10 00

Washington

Odessa, Emmaus Cong. ch., 8.80; Pilgrim Cong. ch., 8.20, 17 00
Ritzville, Immanuel Cong. ch., 9; Salem Cong. ch., 4, 13 00
Seattle, Plymouth Cong. ch., toward support Rev. and Mrs. E. W. Ellis and Rev. and Mrs. V. P. Eastman, 400; Prospect Cong. ch., 12.50; Fairmount Cong. ch., 2, 414 50
Spokane, Plymouth Cong. ch. 80 00
Washougal, Cong. ch. 11 46——535 96

Oregon

Gaston, Cong. ch. 16 00

California

Benicia, Cong. ch. 2 50
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Ceres, Cong. ch. 13 15
Ontario, Bethel Cong. ch., Ladies' Aid Soc. 30 00
Pasadena, Friend, 10 00
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Santa Rosa, Cong. ch., K. E. S. 21 00
Sunol, Cong. ch. 5 50—159 15

Young People's Societies

WASHINGTON. — Seattle, Greenlake Y. P. S. C. E., for Ing-hok, 17.50; Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15, 32 50

Sunday Schools

IDAHO. — Mountain Home, Cong. Sab. sch., for Ing-hok, 10 00
WASHINGTON. — Orchard Prairie, Cong. Sab. sch., 7; Seattle, Keystone Cong. Sab. sch., for Mindanao, 3.07, 10 07
CALIFORNIA. — Benicia, Cong. Sab. sch. 2 50
22 57

MISCELLANEOUS

Canada

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer* 1,500 00

(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, India), 30 00
1,530 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 10
Toward new building for girls' school, Talas, add'l, 1,000 00
For appropriation for woman's school, Diong-loh, 150 00
For supplementary housekeeping outfit for Miss Isabelle Phelps, 75 00—14,039 10

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer* 444 44
17,983 54

Additional Donations for Special Objects

MAINE. — Bangor, 1st Y. P. S. C. E., for pupil, care Rev. R. S. Vaughan, 25; do., Central Cong. Sab. sch., toward new building, care Rev. T. D. Christie, 22; Brunswick, Bowdoin College, for native helper, care Rev. R. A. Hume, 100; South Gardiner, Mite Circle of King's Daughters, 1, Geo. W. Robinson, 2, Jerome Farrell, Jr., 1, Robert C. Lawton, 1, all for native pastor, care Rev. R. A. Hume, 5, 152 00

NEW HAMPSHIRE. — Laconia, Friends, through Miss E. M. Blakely, for work, care Miss A. E. Gordon, 40 00

MASSACHUSETTS. — Amherst, ch. of Christ, Amherst College, for educational work, care Rev. A. H. Clark, 85.95; Andover, Rev. and Mrs. Frank R. Shipman, for native worker, care Rev. E. C. Partridge, 150; Auburndale, Extra-Cent-a-Day Band, for village schools, care Rev. Geo. P. Knapp, 10; do., Friend, for boys' work, care Rev. H. M. Irwin, 50; Boston, 2d Cong. ch. (Dorchester), Friend, for kindergarten, care Miss Mary Tracy, 12; do., Union Cong. Sab. sch., for pupil, care Mrs. E. L. Bliss, 15; do., Mrs. A. C. Thompson, for orphan, care Rev. H. M. Irwin, 44; do., C. C. Noyes, for pupil, care Mrs. J. K. Browne, 37; do., World in Boston, Friends, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 2.25; Bridgewater, State Normal School, for hospital, care Miss M. L. Daniels, 22; Cambridge, Mabel G. Berry, for pupil, care Miss E. M. Chambers, 50; East Northfield, Y. W. C. A., Northfield Seminary, of which 25 for pupil, care Rev. J. S. Chandler, and 25 for pupil, care Miss F. Phelps, 50; Franklin, Persis F. Adams, for work, care Miss M. L. Daniels, 20; Somerville, West Cong. ch., Ladies' Miss. Soc., for pupil, care Miss I. L. Abbott, 20; do., Highland Cong. ch., Women Workers, for boys' boarding school, care Rev. E. H. Smith, 10; do., C. E. Union, for pupil, care Miss M. L. Daniels, 2.40; South Acton, Mrs. Carrie E. Stearns, for Shattuck Hall, Oorfa, 1; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for medical assistant, care Dr. F. F. Tucker, 15; do., D. M. Wheeler, for native pastor, care Rev. Edward Fairbank, 30; Wellesley, Cong. Club, for extra work in Sivas, care Rev. C. H. Holbrook, 28.75; Westfield, Mrs. Jane A. B. Greenough, for work, care Rev. L. S. Crawford, 50; Worcester, for native preacher, care Rev. E. H. Smith, 30; do., Old South Cong. ch., for kindergarten work, care Rev. C. A. Clark, 7, 42 35

CONNECTICUT. — New Britain, South Cong. Sab. sch., of which 14 for work, care Miss Caroline Silliman, and 10 for work, care Miss Laura C. Smith, 24; New London, Mrs. Ellen T. Chapman, for use of Miss I. M. Blake, 10; Norwich Town, Friends in Norwich Town, New London, Hanover, and Windsor, for school, care Rev. E. H. Smith, 500; West Hartford, ch. of Christ, Mr. and Mrs. Geo. T. Goodwin and Mrs. Blackman, for an evangelistic hall in Ahmednagar, care Rev. H. G. Bissell, 1,000, 1,534 00

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, M. L. Roberts, for Annie Tracy Riggs Hospital, 12.50; do., Chas. A. Clark, for Bible-woman, care Dr. C. R. Hager, 3; Clifton Springs, Friend, Clifton Springs Sanitarium, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 15; Lyons, Union Meeting, for Coll. and Theol. Institute, care Rev. L. F. Ostrander, 26.63; do., do., Presb. ch. Ladies' Miss. Soc., for do., care do., 10, 72 28

NEW JERSEY. — Haddonfield, J. D. Lynde, of which 50 for work, care Dr. T. B. Scott, and 50 for work, care Rev. E. Fairbank, 100; Newark, 1st Cong. ch., J. W., for work, care Dr. T. B. Scott, 30, 130 00

PENNSYLVANIA. — Bryn Mawr, Presb. Sab. sch., for scholarship St. Paul's Institute, 40; Edinboro, Union services, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 13.49; North East, do., for do., 16.55; North Girard, do., for do., 2; West Alexander, Presb. ch., through Miss E. M. Stone, for do., 21.50; Wilkinsburg, Marion C. Foss, through Miss E. M. Stone, for do., 5, 98 54

OHIO. — Cleveland, Euclid-av. Cong. Sab. sch., for dispensary, care Dr. R. G. Moffatt, 10; do., James R. Post, for do., 5; Medina, Cong. ch., for new equipment for Indus. Dept., Mt. Silinda, care Dr. W. L. Thompson, 100; Mt. Vernon, Mrs. E. A. Sanger, for woman's room in hospital, care Mrs. H. N. Kinnear, 10; Oberlin, Oberlin Shansi Memorial Asso., of which 83.37 for native helper, Shansi, and 250 for general expenses of academy, 333.37; do., Mrs. Wm. H. Winans, 5, Mrs. C. N. Pond, 5, Mrs. T. L. McKean, 1, Miss S. A. Calhoun, 5, Anne Brown, 20, all for work, care Rev. W. O. Pye, 36; do., Lydia L. Davis, through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 8; Rocky River, A. S. Lucas, for girls' school, care Miss G. McLaren, 25, 527 37

DISTRICT OF COLUMBIA.—Washington, Calvary Bap. Jun. Farther Lights, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 5 00

WEST VIRGINIA.—Elm Grove, Public school children, 5.45, and Friend, .60, through Miss E. M. Stone, both for land and enlargement of Albanian Girls' School, Kortcha, 6.05; Grafton, Union services, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 25.39; Kingwood, do., for do., 14; Rowlesburg, do., for do., 6.18; Wheeling, Y. M. C. A., through Miss E. M. Stone, for do., 43.42, 95 04

GEORGIA.—Atlanta, ch. of Christ, of which 5 for work, care Rev. Wm. Hazen, and 5 for work, care Rev. L. S. Crawford, 10 00

TENNESSEE.—Nashville, Union ch. of Fisk University, for work, care Rev. H. J. Bennett, 10 00

TEXAS.—Concan, Elizabeth Binnie, for girls' school, care Rev. G. M. McLaren, 5; Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10, 15 00

ILLINOIS.—Atkinson, Jun. Miss. Union, for work, care Rev. L. C. Powers, 2; Bridgeport, Sarah E. Martin, for work, care Rev. W. C. Cooper, 16; Carlinville, Cong. ch., through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 8; Chicago, Grace Cong. Sab. sch., for native worker, care Rev. H. G. Bissell, 12.50; Elgin, 1st Cong. ch., Friend, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 10; Galesburg, Central Cong. ch., for hospital, care Dr. W. L. Thompson, 15.25; do., Presb. ch., 3.61, J. T. McKnight, 10, Mrs. C. C. Moon and L. A. Moon, 10, C. W. Williams, 10, J. F. Bryant, 10, all for do., 43.61; Oak Park, 2d Cong. ch., E. H. Pitkin, for work, care Rev. H. A. Neipp, 100; Peoria, 1st Cong. ch., Friends, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 2.79; do., E. H. Bradley, 5, J. H. Bacon, 2, Friend 5, Friend, 2, all for do., 14; Pingree Grove, Cong. Sab. sch., for do., 3; Princeton, 1st Cong. ch., for the Lora Simons Carey ward in Annie Tracy Riggs Hospital, 151; Udina, Wm. C. Gage, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 3, 381 15

MICHIGAN.—Alpena, Cong. ch., of which 25 from Miss. Soc. and 12 from friends, all for use of Rev. J. H. Dickson, 37; Detroit, Mrs. Davis, through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 100; East Jordan, W. P. Porter, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 200; ———, Friend, for use of Rev. H. C. Hazen, 100, 437 00

WISCONSIN.—Beloit, Estate of Harriet L. Atkins, by Rev. James W. Strong, trustee, for work, care Dr. P. T. Watson, 200 00

MINNESOTA.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 909.55; do., Pilgrim Cong. ch., H. N. Leighton, for mission school, care Rev. H. K. Wingate, 50, 959 55

IOWA.—Iowa Falls, W. L. Moon, for hospital, care Dr. W. L. Thompson, 10; Mt. Pleasant, Cong. ch. Social Circle, for work, care Mrs. G. G. Brown, 22, 32 00

MISSOURI.—Hutton Valley, Mrs. S. G. McAllister, for work, care Mrs. H. N. Kinnear, .50; Kansas City, through Mrs. H. C. Haskell, for work, care Mrs. H. C. Haskell, 20; La Belle, Mrs. S. F. Johnson, for school, Bible-woman, and orphans, care Miss A. E. Gordon, 140; St. Louis, Dr. and Mrs. A. J. Steele, for equipment, Mt. Silinda, care Dr. W. L. Thompson, 5, 165 50

NEBRASKA.—Lincoln, 1st Cong. ch., Thursday Evening Club, for scholarship, care Miss Jeannie Jillson, 37 00

COLORADO.—Colorado Springs, Mrs. A. S. Denis and her Sunday school class, for orphan, care Mrs. Wm. O. Ballantine, 20 00

CALIFORNIA.—Los Angeles, Ross A. Harris, for work, care Dr. H. N. Kinnear, 25; Pasadena, Mrs. E. M. Orton, for work, care Mrs. G. G. Brown, 10; San Francisco, Mrs. Margaret H. Lawrence, for industrial work, care Rev. W. M. Chambers, 5.60, 40 60

CANADA.—Alberta, Calgary, F. D. Beveridge, 10, and Friends, 40, through Miss Elizabeth B. Campbell, for work, care Miss Elizabeth B. Campbell, 50; Montreal, through Margaret Gunn, for work, care Mrs. M. L. Sibley, 5.50; Ottawa, M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25; Toronto, Havergal Sorority, for educational work, care Miss Annie E. Gordon, 15; do., Friend, for do., 45, 140 50

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For work at Chisamba station, 1,346 25

TURKEY.—Erzroom, Y. P. S. C. E. of girls' school, for pupil, care Rev. B. K. Hunsberger, 15 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For pupil, care Miss A. B. Jones,	3 00	
For pupil, care Miss E. M. Atkins,	30 00	
For pupil, care Miss Belle Nugent,	5 00	
For pupil, care Miss Elizabeth S. Perkins,	30 00	
For pupil, care Miss Elizabeth S. Perkins,	10 00	
For pupil, care Miss Elizabeth S. Perkins,	10 00	
For pupil, care Miss Elizabeth S. Perkins,	10 00	
For pupil, care Miss Abbie G. Chapin,	25 00	
For work, care Dr. Geo. C. Raynolds,	25 00	
For work, care Miss M. L. Daniels,	10 00	
For work, care Miss Emily R. Bissell,	20 00	
For work, care Miss Mary E. Stephenson,	100 00	
For work, care Miss Esther B. Fowler,	25 00	
For work, care Miss Elizabeth S. Perkins,	15 00	
For work, care Miss Marion G. MacGown,	10 00	
For work, care Rev. John S. Porter,	25 00	
For girls' school, care Miss E. Gertrude Rogers,	25 00	
For Mrs. Lorinda Ruggles Wood Memorial Room, care Dr. R. P. Hume,	50 00	
For organ, care Miss Gertrude E. Chandler,	19 08	
For organ, care Miss Gertrude E. Chandler,	2 00	
For organ, care Miss Gertrude E. Chandler,	10 00	
For Perry Memorial, care Miss Mary M. Root,	30 00	
For free hospital bed, care Dr. H. N. Kinnear,	12 00	
For personal use of Miss Irene Dornblaser,	5 00	
For Christmas gifts for kindergarten, care Mrs. Agnes D. Gordon,	1 00	——507 08

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For buildings, Taiku, 200 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For Doshisha Building Fund,	20 00	
For use of Mrs. W. C. Dewey,	25 00	——45 00

Income St. Paul's Institute

Contributions,	1,250 00
	9,208 21
Donations received in June,	45,890 25
Legacies received in June,	441 25
	46,331 50

Total from September 1, 1910, to June 30, 1911. Donations, $587,180.79; Legacies, $50,590.78 = $637,771.57.

Work in the Philippines

NEW YORK.—New York, K, 300 00